

大佛顶首楞严经 Shurangama Sutra

Chinese: <http://bookgb.bfn.org/books/0082.htm>

English: <http://www.cttbusa.org/shurangama/shurangama1.asp>

1 序 (The Ten Doors of Discrimination)

1.1 楞严经的重要性 (The Fundamental Importance of the Shurangama Sutra)

在佛教里，所有的经典，都很重要，但是楞严经更为重要。凡是有楞严经所在的地方，就是正法住世。楞严经没有了，就是末法现前。楞严经是佛的真身，楞严经是佛的舍利，楞严经是佛的塔庙。所有的佛教徒，必须拿出力量，拿出血汗来拥护这部楞严经。

Within Buddhism, there are very many important sutras. However, the most important sutra is the Shurangama Sutra. If there are places which have the Shurangama Sutra, then the Proper Dharma dwells in the world. If there is no Shurangama Sutra, then the Dharma-ending Age appears. Therefore, we Buddhist disciples, each and every one, must use our strength and our blood, sweat, and toil to protect the Shurangama Sutra.

在法灭尽经上说：“末法时代，楞严经先灭。其余的经典，逐渐而灭。”如果楞严经不灭，正法时代就现前。因此，我们佛教徒，必须以性命来护持楞严经，以血汗来护持楞严经，以行愿来护持楞严经。令楞严经永住于世，发扬光大，流通到每粒微尘中。到全世界每个角落去，流通到尽虚空遍法界中去。如果能这样，正法就能大放光明。

In the Sutra of the Ultimate Extinction of the Dharma, it says very, very clearly that in the Dharma-ending Age, the Shurangama Sutra will be the first to disappear. The rest of the sutras will follow. As long as Shurangama Sutra does not disappear, then the Proper Dharma Age is present. Because of that, we Buddhist disciples must use our lives to protect the Shurangama Sutra, must use vows and resolution to protect the Shurangama Sutra, and must cause the Shurangama Sutra to be known far and wide, reaching every nook and cranny, reaching into each and every dust-mote, reaching out to the exhaustion of empty space and of the Dharma Realm. If we can do that, then the Proper Dharma will continue radiating great light for a long time to come.

为什么说楞严经先灭？因为该经所讲的道理太真实啦！天魔外道受不了，所以用种种方法来破坏、来消灭它。首先造出谣言，说楞严经不是释迦牟尼佛金口所说的经，而是后人伪造的经，这是外道强辞夺理的说法，故意破坏真经的卑鄙手段。

Why would the Shurangama Sutra be destroyed? It is too true. The Shurangama Sutra is the Buddha's true body. The Shurangama Sutra is the Buddha's sharira. The Shurangama Sutra is the Buddha's true and actual stupa and shrine. Therefore, because the Shurangama Sutra is so true, all the demon kings use all kinds of methods to destroy the Shurangama Sutra. They begin by starting rumors, saying that the Shurangama Sutra is phony. Why do they say the Shurangama Sutra is phony?

楞严经的内容，说明四种清净明诲，二十五圣各述圆通，五十阴魔的境界。好像照妖镜，使旁门外道的妖魔鬼怪原形毕露，无处藏身，乃大事宣传楞严经是伪经，不可相信。

Since the Shurangama Sutra speaks too truly, especially in the sections on the Four Decisive Deeds, the Twenty-five Sages Describing Perfect Penetration, and the States of the Fifty Skandha Demons. Those of off-center persuasions and externally-oriented ways, weird demons and strange freaks, are unable to stand it. Consequently there are a good many senseless people who claim that the Shurangama Sutra is a forgery.

近年来，一些无智的学者，愚痴的教徒，对佛学不了解。竟敢断章取义，妄测圣言。而一般无智无识的人，没有辨别真伪的智慧，人云亦云，推波助澜，硬说楞严经不是佛说的。

Now, the principles set forth in the Shurangama Sutra are on the one hand proper, and on the other in accord with principle, and the weird demons and strange freaks, those in various cults and sects, are thus exposed. Even so, many people, in particular unwise scholars and garbage-collecting professors “Tread

upon the holy writ.” With their extremely scant and partial understanding, they are confused and unclear, lacking real erudition and true and actual wisdom. That is why they resort to baseless criticism.

学佛法的人，不但要深深了解楞严经的道理，为了令正法久住而邪法永息，更要到处提倡楞严经，宣扬楞严经，到处解说楞严经，并且要到处护持楞严经，这是佛教徒应该尽的责任。

We who study the Buddhadharma should be acutely aware of these circumstances. Therefore, wherever we go, we should mention the Shurangama Sutra. Wherever we go, we should propagate the Shurangama Sutra. Wherever we go, we should introduce the Shurangama Sutra to people. Why is that? It is to help the Proper Dharma long to dwell in the world.

我今天向大家提出保证，保证楞严经是真经。如果楞严经是伪经，我愿堕地狱。因为我对佛法不认识，以假当真，心甘情愿接受此种果报。就因为楞严经是真的，我乃发愿，生生世世要弘扬楞严大法，要宣读楞严真理。

If the Shurangama Sutra is regarded as true, then there is no problem. To verify its truth, let me say that if the Shurangama Sutra were phony, then I would willingly fall into the hells forever through all eternity . for being unable to recognize the Buddhadharma . for mistaking the false for true. If the Shurangama Sutra is true, then life after life in every time I make the vow to propagate the Great Dharma of the Shurangama, that I shall in every time and every place expound upon the true principles of the Shurangama.

各位想一想，楞严经若不是佛说的，谁以说出这种正确的法？我盼望批评楞严经是伪经的人，赶快忏悔，痛改前非，否则，必定堕入拔舌地狱。我祈祷预祝念楞严经的人，讲楞严经的人，宣扬楞严经的人，流通楞严经的人，统统早成佛道。主要的原因，楞严经所讲的道理，既正确，又合理，能使妖魔鬼怪，旁门左道，无所遁形，能令正信佛徒，保持正念，坚护正法。

Everyone should pay attention to the following point. How could the Shurangama Sutra not have been spoken by the Buddha? No one else could have spoken the Shurangama Sutra. And so I hope that all those people who make senseless accusations will wake up fast and stop creating the causes for suffering in the Hell of Pulling Out Tongues. No matter who the scholar is, no matter what country students of the Buddhadharma are from, all should quickly mend their ways, admit their mistakes, and bring about a change. There is no greater good than that. I can then say that all who look at the Shurangama Sutra, all who listen to the Shurangama Sutra, and all who investigate the Shurangama Sutra, will very quickly accomplish Buddhahood.

宣化上人法语

Composed by, Gold Mountain Shramana Tripitaka Master Hua.

1.2 佛说法灭尽经 (The Buddha Speaks the Ultimate Extinction of the Dharma Sutra)

Chinese source: <https://zh.wikipedia.org/wiki/法灭尽经>

闻如是，一时，佛在拘夷那竭国。如来三月当般涅槃，与诸比丘及诸菩萨，无央数众来诣佛所，稽首于地，世尊寂静，默无所说，光明不现。贤者阿难作礼白佛言：

Thus I have heard. At one time the Buddha was in the state of Kushinagara. The Tathagata was to enter nirvana within three months and the bhikshus and Bodhisattvas as well as the great multitude of beings had come to pay homage to the Buddha and to bow in reverence. The World Honored One was tranquil and silent. He spoke not a word and his light did not appear. Worthy Ananda bowed and asked the Buddha,

世尊前后说法，威光独显。今大众会，光更不现，何故如此？其必有故。愿闻其意。

“O Bhagavan, heretofore whenever you spoke the Dharma, awesome light would naturally appear. Yet today among this great assembly there is no such radiance. There must be a good cause for this and we wish to hear the Bhagavan’s explanation.”

佛默不应，如是至三，

The Buddha remained silent and did not answer until the request had been repeated three times. He then told Ananda,

佛告阿难：吾涅槃后，法欲灭时，五逆浊世，魔道兴盛。魔作沙门，坏乱吾道，着俗衣裳，乐好袈裟，五色之服，饮酒 肉，杀生贪味。无有慈心，更相憎嫉。

“After I enter nirvana, when the Dharma is about to perish, during the evil age of the five turbidities, the way of demons will flourish. Demonic beings will become shramanas; they will pervert and destroy my teachings. Monastics will wear the garb of laypersons and will prefer handsome clothes. Their precept sashes will be made of multi-colored cloth. They will use intoxicants, eat meat, kill other beings and they will indulge in their desire for flavorful food. They will lack compassion and they will bear hatred and exhibit jealousy even among themselves.

时有菩萨辟支罗汉，精进修德一切敬待，人所宗向教化平等，怜贫念老鞠育穷厄，恒以经像令人奉事，作诸功德志性恩善，不伤害人，捐身济物，不自惜己，忍辱仁和。

“Even then Bodhisattvas, Pratyekabuddhas, and Arhats will reverently and diligently cultivate immaculate virtue. They will be respected by all people and their teachings will be fair and egalitarian. These cultivators of the Way will take pity on the poor, they will be mindful of the aged, and they will save and give counsel to those people they find in difficult circumstances. They will at all times exhort others to worship and to protect sutras and images of the Buddha. They will do meritorious deeds, be resolute and kind, and never harm others. They will make physical sacrifices for others' benefit. They will hold no great regard for themselves but will be patient, yielding, humane, and peaceful.

设有是人，众魔比丘咸共嫉之，诽谤扬恶，摈黜驱遣，不令得住。自共于后，不修道德，寺庙空荒，无复修理，转就毁坏。但贪财物，积聚不散，不作福德。

“As long as such people exist, the hordes of demonic bhikshus will be jealous of them. The demons will harass them, slander and defame them, expel them from their midst and degrade them. They will ostracize the good monks from the monastic community. Thereafter these demons derive no virtue from their practice. Their monastic buildings will be vacant and overgrown with weeds. For want of care and maintenance their Way-places will drift into ruin and oblivion. The demonic bhikshus will increase their greed for wealth and will amass great heaps of goods. They will refuse to distribute any of it or to use it to gain blessings and virtue.

贩卖奴婢，耕田种植，焚烧山林，伤害众生，无有慈心。奴为比丘，婢为比丘尼。无有道德，淫 浊乱，男女不别。令道薄淡，皆由斯辈。或避县官，依倚吾道。求作沙门，不修戒律。月半月尽，虽名诵戒，厌倦懈怠，不欲听闻。抄略前后，不肯尽说。经不诵习，设有读者，不识字句。为强言是。不谥明者，贡高求名。虚显雅步，以为荣冀，望人供养。

“At this time, the evil monks will buy and sell slaves to till their fields and to slash and burn the mountain forests. They will do harm to living creatures and they will feel not the least bit of compassion. These slaves will themselves become bhikshus and maidservants will become bhikshunis. Totally lacking in Way-virtue, these people will run amok, indulging in licentious behavior. In their turbid confusion they will fail to separate the men from the women in the monastic communities. From this generation on, the Way will be weakened. Fugitives from the law will seek refuge in my Way, wishing to be shramanas but failing to observe the moral regulations. Monastics will continue to recite the precepts twice a month, but in name alone. Being lazy and lax, no one will want to listen any longer. These evil shramanas will be unwilling to recite the sutras in their entirety and they will make abbreviations at the beginning and at the end of the texts as they please. Soon the practice of reciting sutras will stop altogether. Even if there are people who recite texts, they will be unlettered, unqualified people who will insist, nonetheless, that they are correct. Bumptious, arrogant, and vain, these people will seek fame and glory. They will put on airs in the hope of attracting offerings from other people.

众魔比丘命终之后，精神当堕无择地狱，五逆罪中。饿鬼畜生，靡不经历，恒河沙劫。罪竟乃出生在边国，无三宝处。

“When the lives of these demonic bhikshus come to an end their essential spirits will fall into the Avichi Hell. Having committed the five evil deeds, they will suffer successive rebirths as hungry ghosts and as animals. They will know all such states of woe as they pass on through eons as numerous as sands on the

banks of the Ganges River. When their offenses are accounted for they will be reborn in a border land where the Triple Jewel is unknown.

法欲灭时，女人精进，恒作功德。男子懈怠，不用法语，眼见沙门，如视粪土，无有信心。法将殄没，登尔之时，诸天泣泪。水旱不调，五谷不熟。疫气流行，死亡者众。人民勤苦，县官计克。不顺道理，皆思乐乱。恶人转多，如海中沙。善者甚少，若一若二。劫欲尽故，日月转短，人命转促。四十头白，男子淫，精尽天命。或寿六十。男子寿短，女人寿长。七八九十，或至百岁。

“When the Dharma is about to disappear, women will become vigorous and will at all times do deeds of virtue. Men will grow lax and will no longer speak the Dharma. Those who are genuine shramanas will be looked upon as dung and no one will have faith in them. When the Dharma is about to perish, all the gods will begin to weep. Rivers will dry up and the five grains will not ripen. Pestilences will frequently take millions of lives. The masses will toil and suffer while the local officials will plot and scheme. No one will adhere to principles. Instead, the human race will multiply, becoming like the sands of the ocean-bed. Good persons will be hard to find; at most there will be one or two. As the eon comes to a close, the revolutions of the sun and the moon will grow short and the lifespan of people will decrease. Their hair will turn white by the time they are forty. Because of excessive licentious behavior they will quickly exhaust their seminal fluids and will die at a young age, usually before sixty years. As the lifespan of males decreases, that of females will increase to seventy, eighty, ninety, or one hundred years.

大水忽起，卒至无期，世人不信，故为有常。众生杂类，不问豪贱。没溺浮漂，鱼鳖食。

“The mighty rivers will flood and lose harmony with their natural cycles, yet people will not take notice or feel concern. Extremes of climate will soon be taken for granted. Beings of all races will mix together at random, without regard for the noble and the mean. Their births and rebirths will cause them to sink and float, like feeding aquatic creatures.

时有菩萨辟支罗汉。众魔驱逐不预众会。三乘入山福德之地。恬怕自守，以为欣快，寿命延长。诸天卫护，月光出世。得相遭值，共兴吾道。五十二岁，首楞严经。般舟三昧。先化灭去。十二部经寻后复灭，尽不复现，不见文字。沙门袈裟自然变白。吾法灭时，譬如油灯，临欲灭时，光明更盛，于是便灭。吾法灭时，亦如灯灭。自此之后，难可数说。

“Even then Bodhisattvas, Pratyekabuddhas, and Arhats will gather together in an unprecedented assembly because they will all have been harried and pursued by the hordes of demons. They will no longer dwell in the assemblies but the Three Vehicles will retreat to the wilderness. In a tranquil place they will find shelter, happiness, and long life. Gods will protect them and the moon will shine down upon them. The Three Vehicles will have an opportunity to meet together and the Way will flourish. However, within fifty-two years the Shurangama Sutra and the Pratyutpanna [Standing Buddha] Samadhi, will be the first to change and then to disappear. The twelve divisions of the canon will gradually follow until they vanish completely, never to appear again. Its words and texts will be totally unknown ever after. The precept sashes of shramanas will turn white of themselves. When my Dharma disappears it will be just like an oil lamp that flares brightly for an instant just before it goes out. So too, will the Dharma flare and die. After this time it is difficult to speak with certainty of what will follow.

如是之后，数千万岁，弥勒当下世间作佛。天下泰平，毒气消除。雨润和适，五谷滋茂，树木长大。人长八丈，皆寿八万四千万岁。众生得度，不可称计。

“A period of ten million years will follow before the time when Maitreya is about to appear in the world to become the next Buddha. At that time the planet will be entirely peaceful. Evil vapors will have dissipated, rain will be ample and regular, and crops will grow abundantly. Trees will grow to a great height and people will grow to be eighty feet tall. The average lifespan will extend to 84,000 years. It will be impossible to count all the beings who will be taken across to liberation.”

贤者阿难作礼白佛：当何名斯经？云何奉持？

Worthy Ananda addressed the Buddha, “What should we call this Sutra and how shall we uphold it?”

佛言：阿难，此经名为《法灭尽》，宣告一切，宜令分别。功德无量，不可称计。

The Buddha said, “Ananda, this sutra is called The Ultimate Extinction of the Dharma. Tell everyone to propagate it widely; the merit of your actions will be measureless, beyond reckoning.”

四部弟子，闻经悲惨惆怅，皆发无上圣真道意，悉为佛作礼而去。

When the four-fold assembly of disciples heard this sutra they grieved and wept. Each of them resolved to attain the true path of the Supreme Sage. Then bowing to the Buddha, they withdrew.

End of The Buddha Speaks the Ultimate Extinction of the Dharma Sutra.

From the Seng You Records, translator anonymous.

Appended to the Song Annals.

1.3 翻译 (The Translator)

唐天竺·沙门般刺密帝译

Translated during the Tang Dynasty by Shramana Paramiti from Central India.

乌苾国沙门弥伽释迦译语

Reviewed by Shramana Meghashikara from Uddiyana.

罗浮山南楼寺沙门怀迪证译

Certified by Shramana Huai Di from Nan Luo Monastery on Luo Fu Mountain.

菩萨戒弟子前正议大夫同中书门下平章事清河房融笔受

Edited by Bodhisattva-precepts Disciple Fang Yong of Qing He, former Censor of State, and concurrently Attendant and Minister, and Court Regulator.

1.4 佛在室罗筏城 (The Testimony of Faith)

[卷一] 如是我闻。

Thus I have heard.

一时佛在室罗筏城，只桓精舍。

At one time the Buddha dwelt at the city of Shravasti in the sublime abode of the Jeta Grove.

与大比丘众，千二百五十人俱。

With a gathering of great bhikshus, twelve hundred fifty in all.

皆是无漏大阿罗汉。佛子住持，善超诸有。能于国土，成就威仪。

All were great Arhats without outflows, disciples of the Buddha, dwellers and maintainers. They had fully transcended all existence, and were able to travel everywhere, and to accomplish the awesome deportment.

从佛转轮，妙堪遗嘱。严净毗尼，弘范三界。应身无量，度脱众生。拔济未来，越诸尘累。

They followed the Buddha in turning the wheel and were wonderfully worthy of the bequest. Stern and pure in the Vinaya, they were great exemplars in the three realms. Their limitless response-bodies took living beings across and liberated them, pulling out and rescuing those of the future so they could transcend all the bonds of dust.

其名曰。大智舍利弗。摩诃目犍连。摩诃拘 罗。富楼那弥多罗尼子。须菩提。优波尼沙陀等。而为上首。

The names of the leaders were: the greatly wise Shariputra, Mahamaudgalyayana, Mahakaushthila, Purnamaitreyaniputra, Subhuti, Upanishad, and others.

复有无量辟支无学。并其初心。同来佛所。属诸比丘休夏自恣。

Moreover limitless Pratyekas who were beyond learning and those with initial resolve came to where the Buddha was to join the bhikshus' Pravara at the close of the summer retreat.

十方菩萨咨决心疑。钦奉慈严将求密义。

Bodhisattvas from the ten directions who desired counsel in order to resolve the doubts in their minds were respectful and obedient to the Awesome but Compassionate One as they prepared to seek the Secret Meaning.

即时如来敷座宴安。为诸会中，宣示深奥。法筵清众，得未曾有。

Then the Tathagata arranged his seat, sat quietly and peacefully, and for the sake of everyone in the assembly proclaimed the profound and mysterious. Those in the pure assembly at the banquet of Dharma obtained what they had never obtained before.

迦陵仙音，遍十方界。恒沙菩萨，来聚道场。文殊师利而为上首。

The Immortal's kalavinka-sound pervaded the ten directions and Bodhisattvas as numerous as the sands of the Ganges gathered at the Bodhimanda with Manjushri as their leader.

1.5 阿难中术 (Ananda's Fall)

时波斯匿王，为其父王讳日营斋。请佛宫掖。自迎如来。广设珍羞无上妙味。兼复亲延诸大菩萨。

Then King Prasenajit, for the sake of his father, the late king, arranged on the day of mourning a vegetarian feast and invited the Buddha to the side rooms of the palace. He welcomed the Tathagata in person with a vast array of superb delicacies of unsurpassed wonderful flavors and himself invited the great Bodhisattvas.

城中复有长者居士同时饭僧。伫佛来应。

In the city were also elders and laypeople who were also prepared to feed the Sangha at the same time, and they stood waiting for the Buddha to come and receive offerings.

佛敕大殊，分领菩萨及阿罗汉，应诸斋主。

The Buddha commanded Manjushri to assign the Bodhisattvas and Arhats to receive offerings from the various vegetarian hosts.

唯有阿难，先受别请。远游未还，不遑僧次。既无上座，及阿 黎。途中独归。

Only Ananda, who, having accepted a special invitation earlier, had traveled far and had not yet returned, was late for the apportioning of the Sangha. No senior-seated one or Acharya was with him, so he was returning alone on the road.

其日无供。即时阿难，执持应器，于所游城，次第循乞。

On that day he had received no offerings, and so at the appropriate time Ananda took up his begging bowl and, as he traveled through the city, begged in successive order.

心中初求最后檀越，以为斋主。无间净秽，刹利尊姓。及旃陀罗。方行等慈，不择微贱。发意圆成，一切众生，无量功德。

As he first began to beg, he thought to himself that down to the very last danapati who would be his vegetarian host he would not question whether they were clean or unclean; whether they were ksatriyas of honorable name or chandalas. While practicing equality and compassion he would not merely select the lowly but was determined to perfect all living beings. limitless merit and virtue.

阿难已知如来世尊，诃须菩提，及大迦叶，为阿罗汉，心不均平。钦仰如来，开闡无遮，度诸疑谤。

Ananda already knew that the Tathagata, the World Honored One, had admonished Subhuti and great Kashyapa for being Arhats whose hearts were not fair and equal, and he regarded with respect the Tathagata's instructions on impartiality, to save everyone from doubt and slander.

经彼城隍，徐步郭门。严整威仪，肃恭斋法。

Having crossed the city moat, he walked slowly through the outer gates, his manner stern and proper as he honored with propriety the method of obtaining food.

尔时阿难，因乞食次，经历淫室，遭大幻术。摩登伽女，以娑毗迦罗先梵天咒，摄入淫席。

At that time, because Ananda was begging in sequential order, he passed by a house of prostitution and was waylaid by a powerful artifice. By means of a mantra of the Kapila religion, formerly of the Brahma Heaven, the daughter of Matangi drew him onto an impure mat.

淫躬抚摩，将毁戒体。

With her licentious body she stroked and rubbed him until he was on the verge of destroying the precept-substance.

如来知彼淫术所加，斋毕旋归。王及大臣长者居士，俱来随佛，愿闻法要。

The Tathagata, knowing Ananda was being taken advantage of by the indecent artifice, finished the meal and immediately began his return journey. The king, great officials, elders, and laypeople followed along after the Buddha, desiring to hear the essentials of Dharma.

于时世尊。顶放百宝无畏光明，光中出生千叶宝莲，有佛化身，结跏趺坐，宣说神咒。

Then the World Honored One emitted a hundred rays of jeweled and fearless light from his crown. Within the light appeared a thousand-petalled precious lotus, upon which was seated a transformation-body Buddha in full-lotus posture, proclaiming a spiritual mantra.

敕文殊师利将咒往护。恶咒消灭，提奖阿难及摩登伽归来佛所。

He commanded Manjushri to take the mantra and go provide protection, and, when the evil mantra was extinguished, to lend support, and to encourage Ananda and Matangi's daughter to return to where the Buddha was.

阿难见佛，顶礼悲泣。恨无始来，一向多闻，未全道力。殷勤启请十方如来，得成菩提、妙奢摩他、三摩、禅那最初方便。

Ananda saw the Buddha, bowed, and wept sorrowfully, regretting that from time without beginning he had been preoccupied with erudition and had not yet perfected his strength in the Way. He respectfully and repeatedly requested an explanation of the very first expedients of the wonderful shamatha, samapatti, and dhyana, by means of which the Tathagatas of the ten directions had realized Bodhi.

于时复有恒沙菩萨，及诸十方大阿罗汉、辟支佛等，俱愿乐闻，退坐默然，承受圣旨。

At that time Bodhisattvas as numerous as the sands of the Ganges, great Arhats, pratyekas, and others from the ten directions, were also present. Pleased at the opportunity to listen, they withdrew silently to their seats to receive the sagely instruction.

2 真心缘心 (True mind and conditioned mind)

尔时世尊，在大众中，舒金色臂，摩阿难顶。告示阿难及诸大众：“有三摩提。名大佛顶首楞严王，具足万行，十方如来一门超出妙庄严路。汝今谛听”。阿难顶礼，伏受慈旨。

In the midst of the great assembly, the World Honored One then extended his golden arm, rubbed Ananda's crown, and said to Ananda and the great assembly, "There is a samadhi called the King of the Foremost Shurangama at the Great Buddha's Summit Replete with the Myriad Practices; it is a path wonderfully adorned and the single door through which the Tathagatas of the ten directions gained transcendence. You should now listen attentively." Ananda bowed down to receive the compassionate instruction humbly.

佛告阿难：“汝我同气，情均天伦。当初发心，于我法中，见何胜相，顿舍世间深重恩爱？”

The Buddha said to Ananda, "You and I are of the same family and share the affection of a natural relationship. At the time of your initial resolve, what were the outstanding characteristics which you saw in my Dharma that caused you to suddenly cast aside the deep kindness and love found in the world?"

阿难白佛：“我见如来三十二相，胜妙殊绝，形体映彻犹如琉璃。

Ananda said to the Buddha, "I saw the Tathagata's thirty-two characteristics, which were so supremely wonderful, so incomparable, that his entire body had a shimmering transparency just like that of crystal.

常自思惟，此相非是欲爱所生。何以故？欲气粗浊，腥臊交遘，脓血杂乱，不能发生胜净妙明紫金光聚。是以渴仰，从佛剃落。”

"I often thought to myself that these characteristics cannot be born of desire and love. Why? The vapors of desire are coarse and murky. From foul and putrid intercourse comes a turbid mixture of pus and blood which cannot give off such a magnificent, pure, and brilliant concentration of purple-golden light. And so I thirstily gazed upward, followed the Buddha, and let the hair fall from my head."

2.1 心无所在 (True mind is nowhere)

佛言：“善哉阿难。汝等当知一切众生，从无始来，生死相续，皆由不知常住真心性净明体。用诸妄想。此想不真，故有轮转。

The Buddha said, "Very good, Ananda. You should all know that all living beings are continually born and continually die, simply because they do not know the everlasting true mind, the bright substance of

the pure nature. Instead they engage in false thinking. It has been so since time without beginning. Their thoughts are not true, and so the wheel keeps turning.

汝今欲研无上菩提真发明性。应当直心 我所问。十方如来同一道故，出离生死，皆以直心。心言直故，如是乃至终始地位，中间永无诸委曲相。

“Now you wish to investigate the unsurpassed Bodhi and actually discover your nature. You should answer my questions with a straightforward mind, because that is exactly the way the Tathagatas of the ten directions escaped birth and death. Their minds were all straightforward, and since their minds and words were consistently that way, from the beginning, through the intermediate stages to the end, they were never in the least evasive.

阿难，我今问汝。当汝发心缘于如来三十二相，将何所见？谁为爱乐？”

“Ananda, I now ask you: at the time of your initial resolve, which arose in response to the Tathagata’s thirty-two characteristics, what was it that saw those characteristics and who delighted in them?”

阿难白佛言：“世尊，如是爱乐，用我心目。由目观见如来胜相，心生爱乐。故我发心，愿舍生死。”

Ananda said to the Buddha, “World Honored One, this is the way I experienced the delight: I used my mind and eyes. Because my eyes saw the Tathagata’s outstanding characteristics, my mind gave rise to delight. That is why I became resolved and wished to removed myself from birth and death.”

2.1.1 心目所在 (Where is mind and seeing)

佛告阿难：“如汝所说。真所爱乐，因于心目。若不识知心目所在，则不能得降伏尘劳。

The Buddha said to Ananda, “It is as you say, that experience of delight actually occurs because of your mind and eyes. If you do not know where your mind and eyes are, you will not be able to conquer the wearisome dust.

譬如国王，为贼所侵，发兵讨除。是兵要当知贼所在。

For example, when a king’s country is invaded by thieves and he sends out his troops to suppress and banish them, the troops must know where the thieves are.

使汝流转，心目为咎。吾今问汝，唯心与目，今何所在？”

“It is the fault of your mind and eyes that you flow and turn. I am now asking you specifically about your mind and eyes: where are they now?”

阿难白佛言：“世尊，一切世间十种异生，同将识心居在身内。纵观如来青莲华眼，亦在佛面。

Ananda said to the Buddha, “World Honored One, all the ten kinds of living beings in the world alike maintain that the conscious mind dwells within the body; and as I regard the Tathagata’s blue lotus-flower eyes, they too are on the Buddha’s face.

我今观此浮根四尘，只在我面。如是识心，实居身内。”

“I now observe that these prominent organs, four kinds of defiling objects, are on my face, and so, too, my conscious mind actually is within my body.”

2.1.2 心不在内 (Mind is not inside)

佛告阿难：“汝今现坐如来讲堂。观只陀林今何所在？”

The Buddha said to Ananda, “You are now sitting in the Tathagata’s lecture hall looking at the Jeta Grove. Where is it at present?”

“世尊，此大重阁清净讲堂，在给孤园。今只陀林实在堂外。”

“World Honored One, this great many-storied pure lecture hall is in the Garden of the Benefactor of the Solitary. At present the Jeta Grove is in fact outside the hall.”

“阿难，汝今堂中先何所见？”

“Ananda, as you are now in the hall, what do you see first?”

“世尊，我在堂中先见如来。次观大众。如是外望，方瞩林园。”

“World Honored One, here in the hall I first see the Tathagata, next I see the great assembly, and from there, as I gaze outward, I see the grove and garden.”

“阿难，汝瞩林园，因何有见？”

“Ananda, why it is you are able to see the grove and the garden as you look at them?”

“世尊，此大讲堂，户牖开豁。故我在堂得远瞻见。”

“World Honored One, since the doors and windows of this great lecture hall have been thrown open wide, I can be in the hall and see into the distance.”

佛告阿难：“如汝所言，身在讲堂，户牖开豁，远瞩林园。亦有众生在此堂中，不见如来，见堂外者？”

The Buddha said to Ananda, “It is as you say. When one is in the lecture hall and the doors and windows are open wide, one can see far into the garden and grove. Could there be someone in the hall who does not see the Tathagata and yet sees outside the hall?”

阿难答言：“世尊，在堂不见如来，能见林泉，无有是处。”

Ananda answered: “World Honored One, to be in the hall and not see the Tathagata, and yet see the grove and fountains is impossible.”

“阿难，汝亦如是。”

“Ananda, you are like that too.

汝之心灵一切明了。若汝现前所明了心实在身内，尔时先合了知内身，颇有众生。先见身中，后观外物。

“Your mind is capable of understanding everything thoroughly. Now if your present mind, which thoroughly understands everything, were in your body, then you should be aware first of what is inside your body. Can there be living beings who first see inside their bodies before they observe things outside?

纵不能见心肝脾胃，爪生发长，筋转脉摇，诚合明了。如何不知？必不内知，云何知外？

“Even if you cannot see your heart, liver, spleen, and stomach, still, the growing of your nails and hair, the twist of your sinews, and the throb of your pulse should be clearly understood. Why don’t you perceive these things? If you cannot perceive what is inside at all, how can you perceive what is outside?

是故应知，汝言觉了能知之心，住在身内无有是处。”

“Therefore you should know that you state the impossible when you say that the aware and knowing mind is in the body.”

2.1.3 心不在外 (Mind is not outside)

阿难稽首而白佛言：“我闻如来如是法音。悟知我心实居身外。”

Ananda bowed his head and said to the Buddha, “Upon hearing such a Dharma-sound as the Tathagata has proclaimed, I realize that my mind is actually outside my body.

所以者何？譬如灯光然于室中，是灯必能先照室内，从其室门，后及庭际。一切众生，不见身中，独见身外。亦如灯光，居在室外，不能照室。

“Why? For example, a lamp alight in a room will certainly illumine the inside of the room first, and only then will it pour through the doorway to reach the recesses of the hall. For all living beings who do not see within their bodies but only see outside them, it is as if the lighted lamp were placed outside the room, so that it cannot illumine the room.

是义必明，将无所惑，同佛了义得无妄耶？”

“This principle is certainly clear: it is absolutely beyond all doubt and exactly the Buddha’s entire meaning, and so it isn’t wrong is it?”

佛告阿难：“是诸比丘，适来从我室罗筏城，循乞抔食，归只陀林。我已宿斋。汝观比丘，一人食时，诸人饱不？”

The Buddha said to Ananda, “All these bhikshus who just followed me to the city of Shravasti to beg in sequence for food have returned to the Jeta Grove and are rolling their food into balls as they eat. I have already finished eating, but consider the bhikshus: when one person eats, does everyone get full?”

阿难答言：“不也，世尊。何以故？是诸比丘，虽阿罗汉，躯命不同。云何一人能令众饱？”

Ananda answered, “No, World Honored One. Why? These bhikshus are Arhats, but their individual lives differ. How could one person’s eating cause everyone to be full?”

佛告阿难：“若汝觉了知见之心，实在身外。身心相外，自不相干。则心所知，身不能觉。觉在身际，心不能知。

The Buddha told Ananda, “If your mind which understands, knows, sees and is aware were actually outside your body, your body and mind would be mutually exclusive and would have no relationship to one another. The body would be unaware of what the mind perceives, and the mind would not perceive the awareness within the body.

我今示汝兜罗绵手，汝眼见时，心分别不？”

“Now as I show you my tula-cotton hand, does your mind distinguish it when your eyes see it?”

阿难答言：“如是，世尊。”

Ananda answered, “So it is, World Honored One.”

佛告阿难：“若相知者，云何在外？”

The Buddha told Ananda, “If the mind and eyes create a common perception, how then can the mind be outside?

是故应知，汝言觉了能知之心，住在身外，无有是处。”

“Therefore you should know you state the impossible when you say that the mind which knows, understands, and is aware is outside the body.”

2.1.4 心不在根 (Mind is not in the eye)

阿难白佛言：“世尊，如佛所言，不见内故，不居身内。身心相知，不相离故，不在身外。我今思惟，知在一处。”

Ananda said to the Buddha, “World Honored One, it is as the Buddha has said, since I cannot see inside, my mind does not reside in the body. Since my body and mind have a common awareness, they are not separate and so my mind does not dwell outside my body. As I now consider it, I know it is in a certain place.”

佛言：“处今何在？”

The Buddha said, “Now where is it?”

阿难言：“此了知心，既不知内，而能见外。如我思忖，潜伏根里。”

Ananda said, “Since the mind which knows and understands does not perceive what is inside but can see outside, upon reflection I believe it is concealed in the organ of vision.

犹如有人，取琉璃碗，合其两眼。虽有物合，而不留碍。彼根随见，随即分别。

“For example, when someone places crystal bowls over his eyes, the bowls cover his eyes but do not obstruct his vision. The organ of vision is thus able to see, and discriminations are made accordingly.

然我觉了能知之心，不见内者，为在根故。分明瞩外，无障碍者，潜根内故。”

“And so my mind which knows, understands, and is aware does not see within because it resides in the organ. It can gaze outside clearly, without obstruction for the same reason: it is concealed in the organ.”

佛告阿难：“如汝所言，潜根内者，犹如琉璃。彼人当以琉璃笼眼，当见山河，见琉璃不？”

The Buddha said to Ananda, “Assuming that it is concealed in the organ, as you assert in your analogy of the crystals: if someone were to cover his eyes with the crystals and look at the mountains and rivers, would he see the crystals as well?”

“如是，世尊，是人当以琉璃笼眼，实见琉璃。”

“Yes, World Honored One, if a person were to cover his eyes with the crystals, he would in fact see the crystals.”

佛告阿难：“汝心若同琉璃合。者当见山河，何不见眼？”

The Buddha said to Ananda, “If your mind is analogous to the eyes covered with crystals, then when you see the mountains and rivers, why don't you see your eyes?

若见眼者，眼即同境，不得成随。若不能见，云何说言此了知心，潜在根内，如琉璃合？”

“If you could see your eyes, your eyes would be part of the external environment. If you cannot see them, why did you say that the mind which understands, knows, and is aware is concealed in the organ of vision as eyes are covered by crystals?”

是故应知，汝言觉了能知之心，潜伏根里，如琉璃合，无有是处。”

“Therefore you should know that you state the impossible when you say that the mind which knows, understands, and is aware is concealed in the organ of vision in the way that the eyes are covered by crystals.”

2.1.5 暗非见内 (Dark is not looking inside)

阿难白佛言：“世尊，我今又作如是思惟。是众生身，腑藏在中，窍穴居外。有藏则暗，有窍则明。

Ananda said to the Buddha, “World Honored One, I now offer this reconsideration: viscera and bowels lie inside the bodies of living beings, while the orifices are open to the exterior. There is darkness at the bowels and light at the orifices.

今我对佛，开眼见明，名为见外。闭眼见暗，名为见内。是义云何？”

“Now, as I face the Buddha and open my eyes, I see light: that is to see outside. When I close my eyes and see darkness, that is to see within. How does that principle sound?”

佛告阿难：“汝当闭眼见暗之时，此暗境界，为与眼对，为不对眼？若与眼对，暗在眼前，云何成内？

The Buddha said to Ananda, “When you close your eyes and see darkness, does the darkness you experience lie before your eyes? If it does lie before your eyes, then the darkness is in front of your eyes. How can that be said to be ‘within’?

若成内者，居暗室中，无日月灯，此室暗中，皆汝焦腑。若不对者，云何成见？

“If it were within, then when you are in a dark room without the light of sun, moon, or lamps, the darkness in the room would constitute your ‘warmers’ and viscera. If it is not before you, how can it be seen?

若离外见，内对所成。合眼见暗，名为身中。开眼见明，何不见面？

“If you assert that there is an inward seeing that is distinct from seeing outside. In that case, when you close your eyes and see darkness, you would be seeing inside the body. Therefore, when you open your eyes and see light, why can’t you see your own face?

若不见面，内对不成。见面若成，此了知心，及与眼根，乃在虚空，何成在内？

“If you cannot see your face, then there can be no seeing within. If you can see your face, then your mind that knows and understands and your organ of vision as well must be suspended in space. How could they be part of your body?

若在虚空，自非汝体。即应如来今见汝面，亦是汝身。

“If they are in space, then they are not part of your body. Otherwise the Tathagata who now sees your face should be part of your body as well.

汝眼已知，身合非觉。必汝执言身眼两觉，应有二知，即汝一身，应成两佛。

“In that case, when your eyes perceive something, your body would remain unaware of it. If you press the point and say that the body and eyes each have an awareness, then you should have two perceptions, and your one body should eventually become two Buddhas.

是故应知，汝言见暗名见内者，无有是处。”

“Therefore you should know that you state the impossible when you say that to see darkness is to see within.”

2.1.6 心非所合 (Mind doesn’t come with things)

阿难言：“我尝闻佛开示四众。由心生故，种种法生。由法生故，种种心生。

Ananda said to the Buddha, “I have heard the Buddha instruct the four assemblies that because the mind arises every kind of dharma arises, and that because dharmas arise, every kind of mind arises.

我今思惟，即思惟体，实我心性。随所合处，心则随有。亦非内外中间三处。”

“As I now consider it, the substance of that very consideration is truly the nature of the mind. Wherever it comes together with things, the mind exists in response. It does not exist in the three locations of inside, outside and in between.”

佛告阿难：“汝今说言，由法生故，种种心生，随所合处。心随有者，是心无体，则无所合。若无有体而能合者，则十九界因七尘合。是义不然。

The Buddha said to Ananda, “Now you say that because dharmas arise, every kind of mind arises. Wherever it comes together with things, the mind exists in response. But if it has no substance, the mind cannot come together with anything. If, having no substance, it can yet come together with things, that would constitute a nineteenth realm brought about by a union with the seventh defiling object, and there is no such principle.

若有体者，如汝以手自 其体。汝所知心，为复内出？为从外入？若复内出，还见身中。若从外来，先合见面。”

“If it does have substance, when you pinch your body with your hand, does your mind which perceives it come out from the inside or in from the outside? If it comes out from the inside, then, once again, it should see within your body. If it comes in from outside, it should see your face first.”

阿难言：“见是其眼。心知非眼。为见非义。”

Ananda said, “Seeing is done with the eyes. The mind’s perception is not that of the eyes. To say it sees doesn’t make sense.”

佛言：“若眼能见，汝在室中，门能见不。则诸已死，尚有眼存，应皆见物。若见物者，云何名死？”

The Buddha said, “To suppose that the eyes can see is like supposing that the doors of a room can see. Also, when someone has died but his eyes are still intact, his eyes should see things. How can it be death if one can still see?”

阿难，又汝觉了能知之心，若必有体，为复一体，为有多体。今在汝身，为复遍体，为不遍体。

“Furthermore, Ananda, if your mind which is aware, understands, and knows in fact has substance, then is it a single substance or many substances? Does its substance perceive the body as it now resides in it or does it not perceive it?”

若一体者，则汝以手 一支时，四支应觉。若咸觉者， 应无在。若 有所，则汝一体，自不能成。

“Supposing that it were a single substance, then when you pinched one limb with your fingers, the four limbs would be aware of it. If they all were aware of it, the pinch could not be at any one place. If the pinch were confined to one place, then the single substance you propose would not be possible.

若多体者，则成多人，何体为汝。

“Supposing that it were many substances: then you would be many people. Which substance would be you?”

若遍体者，同前所 。若不遍者，当汝触头，亦触其足，头有所觉，足应无知。今汝不然。

“Supposing it were a pervasive substance: the case would be the same as before in the instance of pinching. But supposing it were not pervasive; then when you touched your head and touched your foot simultaneously, the foot would not perceive it if the head does. But that is not how you are.

是故应知，随所合处，心则随有，无有是处。”

“Therefore you should know that you state the impossible when you say that wherever it comes together with things, the mind exists in response.”

2.1.7 心不在中间 (Mind is not in the middle)

阿难白佛言：“世尊，我亦闻佛，与文殊等诸法王子，谈实相时，世尊亦言，心不在内，亦不在外。

Ananda said to the Buddha, “World Honored One, I also have heard the Buddha discuss true appearance with Manjushri and the other disciples of the Dharma king. The World Honored One also said, ‘The mind is not inside and it is not outside.’

如我思惟，内无所见，外不相知。内无知故，在内不成。身心相知，在外非义。今相知故，复内无见，当在中间。”

“As I now consider it, if it were within, it would see things it does not see; if it were outside, there would be no common perception. Since it cannot see inside, it cannot be inside; and since the body and mind have common perception, it does not make sense to say it is outside. Therefore, since there is a common perception and since there is no seeing within, it must be in the middle.”

佛言：“汝言中间，中必不迷，非无所在。今汝推中，中何为在。为复在处。为当在身。

The Buddha said, “You say it is in the middle. That middle must not be haphazard or without a fixed location. Where is this middle that you propose? Is it in an external place, or is it in the body?”

若在身者，在边非中，在中同内。若在处者，为有所表？为无所表？无表同无。表则无定。

“If it were in the body, it could not be on the surface of the body since that is not the middle. But to be in the middle is no different than being inside. If it were in an external place, would there be some evidence of it, or not? If there were no evidence of it, that would be the same as if it did not exist. If there were evidence of it, then it would have no fixed location.

何以故？如人以表，表为中时，东看则西，南观成北。表体既混，心应杂乱。”

“Why? Suppose that someone were to indicate the middle by a marker. When regarded from the east, it would be to the west, and when regarded from the south, it would be to the north. The marker is unclear, and the mind would be equally chaotic.”

阿难言：“我所说中，非此二种。如世尊言，眼色为缘，生于眼识。眼有分别，色尘无知。识生其中，则为心在。”

Ananda said, “The middle I speak of is neither of those. As the World Honored One has said, the eyes and forms are the conditions which create the eye-consciousness. The eyes make discriminations; forms have no perception, but a consciousness is created between them. That is where my mind is.”

佛言：“汝心若在根尘之中，此之心体，为复兼二，为不兼二。

The Buddha said, “If your mind were between the eye and an object, does the mind’s substance combine with the two or does it not?

若兼二者，物体杂乱。物非体知，成敌两立，云何为中？

“If it did combine with the two, then objects and the mind-substance would form a chaotic mixture. Since objects have no perception, while the substance has perception, the two would stand in opposition. Which is the middle?

兼二不成，非知不知，即无体性，中何为相？

“If it did not combine with the two, it would then be neither perceiver nor perceived and would have no substance or nature. Where would the characteristic of ‘middle’ be?

是故应知，当在中间，无有是处。”

“Therefore you should know that for the mind to be in the middle is impossible.”

2.1.8 心非无著 (Mind is not nowhere)

阿难白佛言：“世尊，我昔见佛，与大目连、须菩提、富楼那、舍利弗，四大弟子，共转法轮。常言觉知分别心性，既不在内，亦不在外，不在中间，俱无所在，一切无著，名之为心。则我无著，名为心不？”

Ananda said to the Buddha, “World Honored One, when I have seen the Buddha turn the Dharma wheel in the past with great Maudgalyayana, Subhuti, Purna, and Shariputra, four of the great disciples, he often said that the nature of the mind which perceives, makes discriminations, and is aware is located neither within nor outside nor in the middle; it is not located anywhere at all. That very non-attachment to anything is what is called the mind. Therefore, is my non-attachment my mind?”

佛告阿难：“汝言觉知分别心性，俱无在者，世间虚空水陆飞行，诸所物象，名为一切。汝不著者，为在为无？

The Buddha said to Ananda, “You say that the nature of the mind which perceives, makes discriminations, and is aware is not located anywhere at all. The entirety of things existing in the world consists of space, the waters, the land, the creatures that fly and walk, and all external objects. Does your non-attachment also exist?

无则同于龟毛兔角，云何不著？

“If it does not exist, it is the same as hairs on a tortoise or horns on a rabbit. How can you speak of non-attachment?

有不著者，不可名无。无相则无，非无即相，相有则在，云何无著？

“If non-attachment existed, it could not be said to be non-existent. To be non-existent is to be without attributes. To be existent is to have attributes. Whatever has attributes has a location; how then can it be said to be unattached?

是故应知，一切无著，名觉知心，无有是处。”

“Therefore you should know, to call the aware, knowing mind non-attachment to anything is impossible.”

2.2 菩提生缘心 (True mind creates the conditioned mind)

尔时阿难，在大众中，即从座起，偏袒右肩，右膝著地，合掌恭敬，而白佛言：

Then Ananda arose from his seat in the midst of the great assembly, uncovered his right shoulder, placed his right knee on the ground, respectfully put his palms together, and said to the Buddha:

“我是如来最小之弟，蒙佛慈爱，虽今出家，犹恃 怜。所以多闻未得无漏。

“I am the Tathagata’s youngest cousin. I have received the Buddha’s compassionate love and have left the home-life, but I have been dependent on his affection, and as a consequence have pursued erudition and am not yet without outflows.

不能折伏娑毗罗咒。为彼所转，溺于淫舍。当由不知真际所诣。

“I could not overcome the Kapila mantra. I was spun around by it and sank in the house of prostitution, all because I did not know the location of the realm of reality.

惟愿世尊，大慈哀愍，开示我等奢摩他路，令诸阐提。隳弥戾车。”

“I only hope that the World Honored One, out of great kindness and pity, will instruct us in the path of shamata to guide the icchantikas and overthrow the mlecchas.”

作是语已，五体投地，及诸大众，倾渴翘伫，钦闻示诲。

After he had finished speaking, he placed his five limbs on the ground along with the entire great assembly. Then they stood on tiptoe waiting attentively and thirstily to respectfully hear the instructions.

尔时世尊，从其面门，放种种光。其光晃耀，如百千日。

Then the World Honored One radiated forth from his face various kinds of light, dazzling light as brilliant as hundreds of thousands of suns.

普佛世界，六种震动。如是十方微尘国土，一时开现。

The six kinds of quaking pervaded the Buddharealms, and thus lands as many as fine motes of dust throughout the ten directions appeared simultaneously.

佛之威神，令诸世界合成一界。

The Buddha’s awesome spirit caused all the realms to unite into a single realm.

其世界中，所有一切诸大菩萨，皆住本国，合掌承听。

And in these realms all the great Bodhisattvas, each remaining in his own country, put their palms together and listened.

2.2.1 二种根本 (Two fundamental roots)

佛告阿难：“一切众生，从无始来，种种颠倒，业种自然，如恶叉聚。诸修行人，不能得成无上菩提，乃至别成声闻缘觉，及成外道，诸天魔王，及魔眷属。皆由不知二种根本，错乱修习。犹如煮沙，欲成嘉饌，纵经尘劫，终不能得。

“The reason those who cultivate cannot accomplish unsurpassed Bodhi, but instead reach the level of a Sound-Hearer or of one enlightened to conditions, or become accomplished in outside ways as heaven-dwellers or as demon-kings or as members of the retinue of demons is that they do not know the two fundamental roots and are mistaken and confused in their cultivation. They are like one who cooks sand in the hope of creating savory delicacies. They may pass through as many aeons as there are motes of dust, but in the end they will not obtain what they want.

(缘心生死 (Conditioned mind cause birth and death)) 云何二种。阿难，一者，无始生死根本。则汝今者，与诸众生，用攀缘心，为自性者。

“What are the two? Ananda, the first is the root of beginningless birth and death, which is the mind that seizes upon conditions and that you and all living beings now make use of, taking it to be the self-nature.

(菩提生缘 (Conditioned mind is created by the lost true mind)) 二者，无始菩提涅 元清净体。则汝今者识精元明，能生诸缘，缘所遗者。

“The second is the primal pure substance of the beginningless Bodhi Nirvana. It is the primal bright essence of consciousness that can bring forth all conditions. Because of conditions, you consider it to be lost.

由诸众生，遗此本明，虽终日行，而不自觉，枉入诸趣。

“Living beings lose sight of the original brightness: therefore, though they use it to the end of their days, they are unaware of it, and without intending to they enter the various destinies.

2.2.2 缘心非真性 (Conditioned mind is not the true mind)

阿难，汝今欲知奢摩他路，愿出生死。今复问汝。”

“Ananda, since you now wish to know about the path of shamatha with the hope of getting out of birth and death, I will question you further.”

即时如来举金色臂，屈五轮指，语阿难言：“汝今见不？”

Then the Tathagata raised his golden arm and bent his five wheeled fingers as he asked Ananda, “Do you see?”

阿难言：“见。”

Ananda said, “I see.”

佛言：“汝何所见？”

The Buddha said, “What do you see?”

阿难言：“我见如来举臂屈指，为光明拳，耀我心目。”

Ananda said, “I see the Tathagata raise his arm and bend his fingers into a fist of light which dazzles my mind and my eyes.”

佛言：“汝将谁见？”

The Buddha said, “What do you see it with?”

阿难言：“我与大众，同将眼见。”

Ananda said, “The members of the great assembly and I each see it with our eyes.”

佛告阿难：“汝今答我，如来屈指为光明拳，耀汝心目。汝目可见，以何为心，当我拳耀？”

The Buddha said to Ananda, “You have answered me by saying that the Tathagata bends his fingers into a fist of light which dazzles your mind and eyes. Your eyes are able to see, but what is the mind that is dazzled by my fist?”

阿难言：“如来现今征心所在。而我以心推穷寻逐，即能推者，我将为心。”

Ananda said, “The Tathagata is asking where the mind is located. Now that I use my mind to search for it thoroughly, I propose that precisely what is able to investigate is my mind.”

佛言：“咄。阿难，此非汝心。”

The Buddha said, “Hey! Ananda, that is not your mind.”

阿难矍然，避座合掌起立白佛：“此非我心，当名何等？”

Startled, Ananda leapt from his seat, stood and put his palms together, and said to the Buddha, “If it’s not my mind, what is it?”

佛告阿难：“此是前尘虚妄相想，惑汝真性。由汝无始至于今生，认贼为子，失汝元常，故受轮转。”

The Buddha said to Ananda, “It is your perception of false appearances based on external objects which deludes your true nature and has caused you from beginningless time to your present life to recognize a thief as your son, to lose your eternal source, and to undergo the wheel’s turning.”

2.3 真心离尘有性 (True mind can discern without substance)

阿难白佛言：“世尊，我佛宠弟，心爱佛故，令我出家。我心何独供养如来。乃至遍历恒沙国土，承事诸佛，及善知识，发大勇猛，行诸一切难行法事，皆用此心。纵令谤法，永退善根，亦因此心。若此发明不是心者，我乃无心同诸土木，离此觉知，更无所有。”

Ananda said to the Buddha, “World Honored One, I am the Buddha’s favorite cousin. It is because my mind loved the Buddha that I was led to leave the home-life. It is my mind that not only makes offerings to the Tathagata, but also, in passing through lands as many as the grains of sand in the Ganges River to serve all Buddhas and good, wise advisors, and in martialing great courage to practice every difficult aspect of the dharma, I always use this mind. Even if I am slandering the dharma and eternally withdrawing my good roots, it would also be because of this mind. If this is not my mind, then I have no mind, and I am the same as a clod of earth or a piece of wood. Without this awareness and knowing, nothing would exist.

云何如来说此非心？我实惊怖。兼此大众，无不疑惑。惟垂大悲，开示未悟。”

“Why does the Tathagata say this is not my mind? I am startled and frightened and not one member of the great assembly is without doubt. I only hope that the World Honored One will regard us with great compassion and instruct those who have not yet awakened.”

尔时世尊。开示阿难。及诸大众。欲令心入无生法忍。

Then the World Honored One gave instruction to Ananda and the great assembly, wishing to cause their minds to enter the state of patience with the non-production of dharmas.

于狮子座，摩阿难顶，而告之言：“如来常说诸法所生，唯心所现。一切因果，世界微尘，因心成体。

From the lion’s seat he rubbed Ananda’s crown and said to him, “The Tathagata has often said that all dharmas that arise are only manifestations of the mind. All causes and effects, the worlds as many as fine motes of dust, come into being because of the mind.

阿难，若诸世界，一切所有，其中乃至草叶缕结，诘其根元，咸有体性。纵令虚空，亦有名貌。

“Ananda, when all the things in the world, including blades of grass and strands of silk thread, are examined at their fundamental source, each is seen to have substance and a nature, even empty space has a name and an appearance.

何况清静妙净明心，性一切心，而自无体。

“How much the less could the clear, wonderful, pure bright mind, the essence of all thoughts, itself be without a substance?

若汝执吝，分别觉观，所了知性，必为心者。此心即应离诸一切色香味触诸尘事业，别有全性。

“If you insist that the nature which knows and observes and is aware of distinctions is the mind, then apart from all forms, smells, tastes, and touches . apart from the workings of all the defiling objects . that mind should have its own complete nature.

如汝今者承听我法，此则因声而有分别。

“And yet now, as you listen to my Dharma, it is because of sound that you are able to make distinctions. 纵灭一切见闻觉知，内守幽闲，犹为法尘分别影事。

“Even if you could extinguish all seeing, hearing, awareness, and knowing, and maintain an inner composure, the shadows of your discrimination of dharmas would remain.

我非敕汝，执为非心。但汝于心，微细揣摩。若离前尘有分别性，即真汝心。

“I do not insist that you grant that it is not the mind. But examine your mind in minute detail to see whether there is a discriminating nature apart from the objects of sense. That would truly be your mind.

若分别性，离尘无体，斯则前尘分别影事。

“If this discriminating nature has no substance apart from objects, then it is shadows of discriminations of objects of mind.

尘非常住，若变灭时，此心则同龟毛兔角，则汝法身同于断灭，其谁修证无生法忍？”

“The objects are not permanent, and when they pass out of existence, such a mind would be like hair on a tortoise or horns on a rabbit. In that case your Dharma-body would be extinguished along with it. Then who cultivates and attains patience with the non-production of dharmas?”

即时阿难，与诸大众，默然自失。

At that point Ananda and everyone in the great assembly was speechless and at a total loss.

佛告阿难：“世间一切诸修学人，现前虽成九次第定，不得漏尽成阿罗汉，皆由执此生死妄想，误为真实。是故汝今虽得多闻不成圣果。”

The Buddha said to Ananda, “There are cultivators in the world who, although they realize the nine successive stages of samadhi, do not achieve the extinction of outflows or become Arhats, all because they are attached to birth-and-death false thinking and mistake it for what is truly real. That is why now, although you are greatly learned, you have not realized the accomplishment of sagehood.”

3 见性 (The Seeing Nature)

阿难闻已。重复悲泪，五体投地，长跪合掌，而白佛言：“自我从佛发心出家，恃佛威神。常自思惟，无劳我修，将谓如来惠我三昧。不知身心本不相代。失我本心。虽身出家，心不入道。譬如穷子，舍父逃逝。

When Ananda heard that, he again wept sorrowfully, placed his five limbs on the ground, knelt on both knees, put his palms together, and said to the Buddha, “Since I followed the Buddha and left home, what I have done is to rely on the Buddha’s awesome spirit. I have often thought, ‘There is no reason for me to toil at cultivation’ expecting that the Tathagata would bestow samadhi upon me. I never realized that he could not stand in for me in body and mind. Thus, I lost my original mind and although my body has left the home-life, my mind has not entered the Way. I am like the poor son who renounced his father and roamed around.

今日乃知虽有多闻，若不修行，与不闻等。如人说食，终不能饱。

“Therefore, today I realize that although I am greatly learned, if I do not cultivate, it is the same as if I had not learned anything; just as someone who only speaks of food will never get full.

世尊，我等今者，二障所缠。良由不知寂常心性。惟愿如来，哀愍穷露，发妙明心，开我道眼。”

“World Honored One, now we all are bound by two obstructions and as a consequence do not perceive the still, eternal nature of the mind. I only hope the Tathagata will take pity on us poor and destitute ones and disclose the wonderful bright mind, and open my Way-eye.”

即时如来，从胸 字，涌出宝光。其光晃昱有百千色。十方微尘，普佛世界，一时周遍。遍灌十方所有宝刹诸如来顶。旋至阿难，及诸大众。

Then from the character wan [signifying “myriad virtues”] on his chest, the Tathagata poured forth precious light. Radiant with hundreds of thousands of colors, the brilliant light simultaneously pervaded everywhere throughout the ten directions to Buddharealms as many as fine motes of dust, anointing the crowns of every Tathagata in all the jeweled Buddhalands of the ten directions. Then it swept back to Ananda and all in the great assembly.

告阿难言：“吾今为汝建大法幢。亦令十方一切众生，获妙微密，性净明心，得清净眼。

And said to Ananda, “I will now erect the great Dharma banner for you, to cause all living beings in the ten directions to obtain the wondrous subtle secret, the pure nature, the bright mind, and to attain the pure eye.

阿难，汝先答我见光明拳。此拳光明，因何所有？云何成拳？汝将谁见？”

“Ananda, you have told me that you saw my fist of bright light. How did it take the form of a fist? How did the fist become bright? By what means could you see it?”

阿难言：“由佛全体阎浮檀金，如宝山，清净所生，故有光明。我实眼观，五轮指端，屈握示人，故有拳相。”

Ananda replied, “The body of the Buddha is born of purity and cleanness, and, therefore, it assumes the color of Jambu River gold with deep red hues. Hence, it shone as brilliant and dazzling as a precious mountain. It was actually my eyes that saw the Buddha bend his five-wheeled fingers to form a fist which was shown to all of us.”

3.1 见是心非眼 (Seeing is the mind not the eye)

佛告阿难：“如来今日实言告汝。诸有智者，要以譬喻而得开悟。

The Buddha told Ananda, “Today the Tathagata will tell you truly that all those with wisdom are able to achieve enlightenment through the use of examples.

阿难，譬如我拳，若无我手，不成我拳。若无汝眼，不成汝见。以汝眼根，例我拳理，其义均不？”

“Ananda, take, for example, my fist: if I didn't have a hand, I couldn't make a fist. If you didn't have eyes, you couldn't see. If you apply the example of my fist to the case of your eyes, is the idea the same?”

阿难言：“唯然世尊。既无我眼，不成我见。以我眼根，例如来拳，事义相类。”

Ananda said, “Yes, World Honored One. Since I can't see without my eyes, if one applies the example of the Buddha's fist to the case of your eyes, the idea is the same.”

佛告阿难：“汝言相类，是义不然。何以故。如无手人，拳毕竟灭。彼无眼者，非见全无。

The Buddha said to Ananda, “You say it is the same, but that is not right. Why? If a person has no hand, his fist is gone forever. But one who is without eyes is not entirely devoid of sight.

所以者何。汝试于途，询问盲人，‘汝何所见？’

“For what reason? Try consulting a blind man on the street: ‘What do you see?’

彼诸盲人，必来答汝，‘我今眼前，唯见黑暗，更无他瞩。’

“Any blind man will certainly answer, ‘Now I see only black in front of my eyes. Nothing else meets my gaze.’

以是义观，前尘自暗，见何亏损。”

“The meaning is apparent: if he sees blackness in front of him, how could his seeing be considered ‘lost’?”

阿难言：“诸盲眼前，唯睹黑暗，云何成见？”

Ananda said, “The only thing blind people see in front of their eyes is blackness. How can that be seeing?”

佛告阿难：“诸盲无眼，唯观黑暗，与有眼人，处于暗室，二黑有别，为无有别？”

The Buddha said to Ananda, “Is there any difference between the blackness seen by blind people, who do not have the use of their eyes, and the blackness seen by someone who has the use of his eyes when he is in a dark room?”

“如是世尊。此暗中人，与彼群盲，二黑较量，曾无有异。”

“So it is, World Honored One. Between the two kinds of blackness, that seen by the person in a dark room and that seen by the blind, there is no difference.”

“阿难，若无眼人，全见前黑，忽得眼光，还于前尘见种种色，名眼见者。彼暗中人，全见前黑，忽获灯光，亦于前尘见种种色，应名灯见。

“Ananda, if the person without the use of his eyes who sees only blackness were suddenly to regain his sight and see all kinds of forms, and you say it is his eyes which see, then when the person in a dark room who sees only blackness suddenly sees all kinds of forms because a lamp is lit, you should say it is the lamp which sees.

若灯见者，灯能有见，自不名灯。又则灯观，何关汝事？

“If it is a case of the lamp seeing, it would be a lamp endowed with sight - which couldn't be called a lamp. And if the lamp were to do the seeing, how would you be involved?

是故当知，灯能显色。如是见者，是眼非灯。眼能显色，如是见性，是心非眼。”

“Therefore you should know that while the lamp can reveal the forms, it is the eyes, not the lamp, that do the seeing. And while the eyes can reveal the forms, the seeing-nature comes from the mind, not the eyes.”

3.2 见不动 (Seeing does not move)

阿难，虽复得闻是言，与诸大众，口已默然，心未开悟。犹冀如来慈音宣示，合掌清心，伫佛悲海。

Although Ananda and everyone in the great assembly had heard what was said, their minds had not yet understood, and so they remained silent. Hoping to hear more of the gentle sounds of the Tathagata's teaching, they put their palms together, purified their minds, and stood waiting for the Tathagata's compassionate instruction.

尔时世尊。舒兜罗绵网相光手，开五轮指，诲敕阿难，及诸大众：“我初成道，于鹿园中，为阿若多五比丘等，及汝四众言。一切众生，不成菩提，及阿罗汉，皆由客尘烦恼所误。汝等当时，因何开悟？今成圣果。”

Then the World Honored One extended his tula-cotton webbed bright hand, opened his five-wheeled fingers, and told Ananda and the great assembly, “When I first accomplished the Way I went to the Deer Park, and for the sake of Ajnatakaundinya and all five of the bhikshus, as well as for you of the four-fold assembly, I said, ‘It is because living beings are impeded by guest-dust and affliction that they do not realize Bodhi or become arhats.’ At that time, what caused you who have now realized the holy fruit to become enlightened?”

3.2.1 客尘 (Guest and dust)

时 陈那，起立白佛：“我今长老，于大众中，独得解名。因悟客尘二字成果。”

Then Ajnatakaundinya arose and said to the Buddha, “Of the elders now present in the great assembly, only I received the name ‘understanding’ because I was enlightened to the meaning of the word ‘guest-dust’ and realized the fruition.

世尊，譬如行客，投寄旅亭，或宿或食，食宿事毕，装前途，不遑安住。若实主人，自无攸往。

“World Honored One, it is like a traveler who stops as a guest at a roadside inn, perhaps for the night or perhaps for a meal. When he has finished lodging there or when the meal is finished, he packs his baggage and sets out again. He does not remain there at leisure. The host himself, however, does not go far away.

如是思惟，不住名客，住名主人，以不住者，名为客义。

“Considering it this way, the one who does not remain is called the guest, and the one who does remain is called the host. The word ‘guest,’ then, means ‘one who does not remain.’

又如新霁。清 升天，光入隙中，发明空中诸有尘相。尘质摇动，虚空寂然。

“Again, when the sky clears up, the morning sun rises with all resplendence, and its golden rays stream into a house through a crevice to reveal particles of dust in the air. The dust dances in the rays of light, but the empty space is motionless.

如是思惟，澄寂名空。摇动名尘。以摇动者，名为尘义。”

“Considering it this way, what is clear and still is called space, and what moves is called dust. The word ‘dust,’ then, means ‘that which moves.’”

佛言：“如是。”

The Buddha said, “So it is.”

3.2.2 手动见静 (Hand moves and seeing is still)

即时如来，于大众中，屈五轮指，屈已复开，开已又屈。谓阿难言：“汝今何见？”

Then in the midst of the great assembly the Thus Come One bent his five-wheeled fingers. After bending them, he opened them again. After he opened them, he bent them again, and he asked Ananda, “What do you see now?”

阿难言：“我见如来百宝轮掌，众中开合。”

Ananda said, “I see the Thus Come One's hundred-jeweled wheeled palms opening and closing in the midst of the assembly.”

佛告阿难：“汝见我手，众中开合。为我手，有开有合？为复汝见，有开有合？”

The Buddha said to Ananda, “You see my hand open and close in the assembly. Is it my hand that opens and closes, or is it your seeing that opens and closes?”

阿难言：“世尊宝手，众中开合。我见如来手自开合。非我见性有开有合。”

Ananda said, “The World Honored One’s jeweled hand opened and closed in the assembly. I saw the Thus Come One’s hand itself open and close; it was not my seeing-nature that opened and closed.”

佛言：“谁动谁静？”

The Buddha said, “What moves and what is still?”

阿难言：“佛手不住。而我性，尚无有静，谁为无住。”

Ananda said, “The Buddha’s hand does not remain at rest. And since my seeing-nature is beyond even stillness, how could it not be at rest?”

佛言：“如是。”

The Buddha said, “So it is.”

3.2.3 头动见静 (Head moves and seeing is still)

如来于是从轮掌中，飞一宝光，在阿难右。即时阿难，回首右盼。又放一光，在阿难左，阿难又则回首左盼。

Then from his wheeled palm the Thus Come One sent a precious ray of light flying to Ananda’s right. Ananda immediately turned his head and glanced to the right. He then sent another ray of light to Ananda’s left. Ananda again turned his head and glanced to the left.

佛告阿难：“汝头今日何因摇动？”

The Buddha said to Ananda, “Why did your head move just now?”

阿难言：“我见如来出妙宝光，来我左右，故左右观，头自摇动。”

Ananda said, “I saw the Thus Come One emit a wonderful precious light which came by my left and right, and so I looked to the left and right. My head moved of itself.”

“阿难，汝盼佛光，左右动头。为汝头动？为复见动？”

“Ananda, when you glanced at the Buddha’s light and moved your head to the left and right, was it your head that moved or your seeing that moved?”

“世尊，我头自动。而我见性尚无有止，谁为摇动？”

“World Honored One, my head moved of itself. Since my seeing-nature is beyond even cessation, how could it move?”

佛言：“如是。”

The Buddha said, “So it is.”

3.2.4 动身客尘 (The moving body is guest and dust)

于是如来，普告大众：“若复众生，以摇动者名之为尘。以不住者，名之为客。”

Then the Thus Come One told everyone in the great assembly, “Suppose other living beings called what moves ‘the dust’ and what does not dwell ‘the guest’?”

汝观阿难头自动摇，见无所动。又汝观我手自开合见无舒卷。

“You noticed that it was Ananda’s head that moved; the seeing did not move. You also noticed that it was my hand which opened and closed; the seeing did not stretch or bend.

云何汝今以动为身，以动为境。从始泊终，念念生灭，

“Why do you continue to take something moving like your body and its environment to be in substantial existence, so that from the beginning to the end, your every thought is subject to production and extinction?

遗失真性，颠倒行事。性心失真，认物为己。轮回是中，自取流转。”

“You have lost your true nature and conduct yourselves in upside-down ways. Having lost your true nature and mind, you recognize objects as yourself, and it is you who cling to the flowing and turning of the revolving wheel.”

3.3 见性无灭 (Seeing can't disappear)

[卷二] 尔时阿难，及诸大众。闻佛示诲，身心泰然。念无始来，失却本心。妄认缘尘，分别影事。今日开悟，如失乳儿，忽遇慈母。合掌礼佛。

When Ananda and the great assembly heard the Buddha's instructions, they became peaceful and composed both in body and mind. They recollected that since time without beginning, they had strayed from their fundamental true mind by mistaking the shadows of their causally conditioned differentiating minds as something real and substantial. Now on this day they had awakened to such illusions and misconceptions. Like a lost infant who rejoins its beloved mother after a long separation, they put their palms together to make obeisance to the Buddha.

愿闻如来，显出身心，真妄虚实，现前生灭与不生灭，二发明性。

They wished to hear such words from the Thus Come One as to enlighten them to the dual nature of body and mind - what is false and what is real, what is empty and what is substantial, what is subject to production and extinction and what transcends production and extinction.

时波斯匿王，起立白佛：“我昔未承诸佛海敕。见迦旃延毗罗胝子，咸言此身死后断灭，名为涅。我虽值佛，今犹狐疑。云何发挥证知此心不生灭地？今此大众，诸有漏者，咸皆愿闻。”

Then King Prasenajit rose and said to the Buddha, “In the past, when I had not yet received the teachings of the Buddha, I met Katyayana and Vairatiputra, both of whom said that this body is annihilated after death, and that this is Nirvana. Now, although I have met the Buddha, I still have doubts about their words. How much I wish to be enlightened to the ways and means to perceive and realize the true mind, thereby proving that it transcends production and extinction! All those who have outflows also wish to be instructed on this subject.”

3.3.1 肉身变灭 (Body disappears)

佛告大王：“汝身现在。今复问汝。汝此肉身，为同金刚常住不朽？为复变坏？”

The Buddha said to the great king, “Now I ask you, as it is now is your physical body like vajra, indestructible and living forever? Or does it change and go bad?”

“世尊，我今此身，终从变灭。”

“World Honored One, this body of mine will keep changing until it eventually becomes extinct.”

佛言大王：“汝未曾灭，云何知灭？”

The Buddha said, “Great King, you have not yet become extinct. How do you know you will become extinct?”

“世尊，我此无常变坏之身虽未曾灭。我观现前，念念迁谢，新新不住。如火成灰，渐渐销殒。殒亡不息，决知此身，当从灭尽。”

“World Honored One, although my impermanent, changing, and decaying body has not yet become extinct, I observe it now, and every passing thought fades away. Each new one fails to remain, but gradually perishes like fire turning to ashes. This perishing without cease convinces me that this body will eventually become completely extinct.”

佛言：“如是，

The Buddha said, “So it is.

大王，汝今生龄，已从衰老，颜貌何如童子之时？”

“Great King, at your present age you are already old and declining. How do your appearance and complexion compare to when you were a youth?”

“世尊，我昔孩孺，肤腠润泽。年至长成，血气充满。而今颓龄。迫于衰耄，形色枯悴，精神昏昧，发白面皱，逮将不久，如何见比充盛之时。”

“World Honored One, in the past when I was young my skin was moist and shining. When I reached the prime of life, my blood and breath were full. But now in my declining years, as I race into old age, my form is withered and wizened and my spirit dull. My hair is white and my face is in wrinkles and I haven't much time remaining. How can I be compared to how I was when I was full of life?”

佛言：“大王。汝之形容，应不顿朽。”

The Buddha said, “Great King, your appearance should not decline so suddenly.”

王言：“世尊。变化密移，我诚不觉。寒暑迁流，渐至于此。

The king said, “World Honored One, the change has been a hidden transformation of which I honestly have not been aware. I have come to this gradually through the passing of winters and summers.

何以故。我年二十，虽号年少颜貌已老初十岁时。三十之年，又衰二十。于今六十，又过于二，观五十时，宛然强壮。

“How did it happen? In my twenties, I was still young, but my features had aged since the time I was ten. My thirties were a further decline from my twenties, and now at sixty-two I look back on my fifties as hale and hearty.

世尊，我见密移。虽此殂落。其间流易，且限十年。若复令我微细思惟，其变宁唯一纪二纪，实为年变。岂唯年变。亦兼月化。何直月化。兼又日迁。沉思谛观，刹那刹那，念念之间，不得停住。

“World Honored One, I am contemplating these hidden transformations. Although the changes wrought by this process of dying are evident through the decades, I might consider them further in finer detail: these changes do not occur just in periods of twelve years; there are actually changes year by year. Not only are there yearly changes, there are also monthly transformations. Nor does it stop at monthly transformations; there are also differences day by day. Examining them closely, I find that kshana by kshana, thought after thought, they never stop.

故知我身，终从变灭。”

“And so I know my body will keep changing until it is extinct.”

3.3.2 见性无灭 (Seeing doesn't disappear)

佛告大王：“汝见变化，迁改不停，悟知汝灭。亦于灭时，汝知身中有不灭耶？”

The Buddha told the great king, “By watching the ceaseless changes of these transformations, you awaken and know of your extinction, but do you also know that at the time of extinction there is something in your body which does not become extinct?”

波斯匿王。合掌白佛：“我实不知。”

King Prasenajit put his palms together and exclaimed, “I really do not know.”

佛言：“我今示汝不生灭性。

The Buddha said, “I will now show you the nature which is not produced and not extinguished.

大王，汝年几时，见恒河水？”

“Great King, how old were you when you saw the waters of the Ganges?”

王言：“我生三岁，慈母携我，谒耆婆天，经过此流，尔时即知是恒河水。”

The king said, “When I was three years old my compassionate mother led me to visit the Goddess Jiva. We passed a river, and at the time I knew it was the waters of the Ganges.”

佛言大王：“如汝所说，二十之时，衰于十岁，乃至六十，日月岁时，念念迁变。则汝三岁见此河时，至年十三，其水，云何？”

The Buddha said, “Great King, you have said that when you were twenty you had deteriorated from when you were ten. Day by day, month by month, year by year until you have reached sixty, in thought after thought there has been change. Yet when you saw the Ganges River at the age of three, how was it different from when you were thirteen?”

王言：“如三岁时，宛然无异。乃至于今，年六十二，亦无有异。”

The king said, “It was no different from when I was three, and even now when I am sixty-two it is still no different.”

佛言：“汝今自伤发白面皱。其面必定皱于童年。则汝今时，观此恒河，与昔童时，观河之见，有童耄不？”

The Buddha said, “Now you are mournful that your hair is white and your face is wrinkled. In the same way that your face is definitely more wrinkled than it was in your youth, has the seeing with which

you look at the Ganges aged, so that it is old now but was young when you looked at the river as a child in the past?”

王言：“不也，世尊。”

The king said, “No, World Honored One.”

佛言：“大王。汝面虽皱，而此见精，性未曾皱。皱者为变。不皱非变。

The Buddha said, “Great King, your face is in wrinkles, but the essential nature of your seeing has not yet wrinkled. What wrinkles is subject to change. What does not wrinkle does not change.

变者受灭。彼不变者，元无生灭。云何于中受汝生死？而犹引彼末伽黎等，都言此身死后全灭。”

“What changes will become extinct, but what does not change is fundamentally free of production and extinction. How can it be subject to your birth and death? Furthermore, why bring up what Maskari Goshaliputra and the others say: that after the death of this body there is total extinction?”

王闻是言，信知身后舍生趣生，与诸大众，踊跃欢喜，得未曾有。

The King heard these words, believed them, and realized that when the life of this body is finished, there will be rebirth. He and the entire great assembly were greatly delighted at having obtained what they had never had before.

3.4 颠倒 (Upside down)

阿难即从座起。礼佛合掌，长跪白佛：“世尊，若此见闻，必不生灭，云何世尊，名我等辈，遗失真性，颠倒行事？愿兴慈悲，洗我尘垢。”

Ananda then arose from his seat, made obeisance to the Buddha, put his palms together, knelt on both knees, and said to the Buddha, “World Honored One, if seeing and hearing are indeed neither produced nor extinguished, why did the World Honored One refer to us as people who have lost their true natures and who go about things in an upside-down way? I hope the World Honored One will give rise to great compassion and wash my dust and defilement away.”

即时如来垂金色臂，轮手下指，示阿难言：“汝今见我母陀罗手，为正为倒？”

Then the Thus Come One let his golden arm fall so that his wheeled fingers pointed downward, and, showing Ananda, he said, “You see my mudra-hand: is it right-side up or upside down?”

阿难言：“世间众生，以此为倒，而我不知谁正谁倒。”

Ananda said, “Living beings in the world take it to be upside down. I do not know what is right-side up and what is upside down.”

佛告阿难：“若世间人，以此为倒，即世间人，将何为正？”

The Buddha said to Ananda, “If people of the world take this as upside down, what do people of the world take to be right-side up?”

阿难言：“如来竖臂，兜罗绵手，上指于空，则名为正。”

Ananda said, “They call it right-side up when the Thus Come One raises his arm, with the fingers of his tula-cotton hand pointing upward in the air.”

佛即竖臂，告阿难言：“若此颠倒，首尾相换。

The Buddha then held up his hand and said: “Worldly people are doubly deluded when they discriminate between an upright and inverted hand.

诸世间人，一倍瞻视。则知汝身，与诸如来清净法身，比类发明，如来之身，名正遍知。汝等之身，号性颠倒。

“In the same way they will differentiate between your body and the Thus Come One’s pure Dharmabody and will say that the Thus Come One’s body is one of right and universal knowledge, while your body is upside down.

随汝谛观。汝身佛身，称颠倒者，名字何处，号为颠倒？”

“But examine your bodies and the Buddha’s closely for this upside-downness: what exactly does the term ‘upside down’ refer to?”

于时阿难与诸大众，瞪瞶瞻佛，目睛不瞬，不知身心，颠倒所在。

Thereupon Ananda and the entire great assembly were dazed, and they stared unblinking at the Buddha. They did not know in what way their bodies and minds were upside down.

3.4.1 万物心现 (Everything is manifested by mind)

佛兴慈悲，哀愍阿难及诸大众，发海潮音，遍告同会：

The Buddha's compassion arose and he took pity on Ananda and on all in the great assembly and he spoke to the great assembly in a voice that swept over them like the ocean-tide.

“诸善男子，我常说言，色心诸缘，及心所使诸所缘法，唯心所现。汝身汝心，皆是妙明真精妙心中所现物。

“All of you good people, I have often said that form and mind and all conditions, as well as dharmas pertaining to the mind - all the conditioned dharmas - are manifestations of the mind only. Your bodies and your minds all appear within the wonder of the bright, true, essential, wonderful mind.

云何汝等，遗失本妙圆妙明心，宝明妙性，认悟中迷？

“Why do I say that you have lost track of what is fundamentally wonderful in you, the perfect, wonderful bright mind, and that in the midst of your bright and enlightened nature, you mistake the false for the real because of ignorance and delusion?

晦昧为空，空晦暗中，结暗为色。

“Mental dimness turns into dull emptiness. This emptiness, in the dimness, unites with darkness to become form.

色杂妄想，想相为身。

“Stimulated by false thinking, the form takes the shape of a body.

聚缘内摇，趣外奔逸。昏扰扰相，以为心性。

“As causal conditions come together there are perpetual internal disturbances which tend to gallop outside. Such inner disturbances are often mistaken for the nature of mind.

一迷为心，决定惑为色身之内。

“The primary misconception about the mind and body is the false view that the mind dwells in the physical body.

不知色身，外洎山河虚空大地，咸是妙明真心中物。

“You do not know that the physical body, as well as the mountains, the rivers, empty space, and the great earth are all within the wonderful bright true mind.

譬如澄清百千大海弃之。唯认一浮沤体，目为全潮，穷尽瀛渤。

“It is like ignoring hundreds of thousands of clear pure seas and taking notice of only a single bubble, seeing it as the entire ocean, as the whole expanse of great and small seas.

汝等即是迷中倍人。如我垂手。等无差别。如来说为可怜愍者。”

“You people are doubly deluded among the deluded. Such inversion does not differ from that caused by my lowered hand. The Thus Come One says you are most pitiable.”

3.5 见无所还 (Seeing can't return to anywhere)

阿难承佛悲救深海。垂泣叉手，而白佛言：“我虽承佛如是妙音，悟妙明心，元所圆满，常住心地。

Having received the Buddha's compassionate rescue and profound instruction, Ananda's tears fell, and he folded his hands and said to the Buddha, “I have heard these wonderful sounds of the Buddha and have realized that the wonderful bright mind is fundamentally perfect; it is the eternally dwelling mind-ground.

而我悟佛现说法音，现以缘心，允所瞻仰，徒获此心，未敢认为本元心地。

“But now in awakening to the Dharma-sounds that the Buddha is speaking, it is my conditioned mind which I use to contemplate them reverently. Having just obtained the mind, I do not acknowledge that it is the fundamental mind-ground.

愿佛哀愍，宣示圆音。拔我疑根，归无上道。”

“I pray that the Buddha will take pity on me and proclaim the perfect sound to pull out my doubts by the roots and enable me to return to the unsurpassed Way.”

3.5.1 缘法非法 (Conditioned dharma is not dharma)

佛告阿难：“汝等尚以缘心听法，此法亦缘，非得法性。如人以手，指月示人。彼人因指，当应看月。若复观指以为月体，此人岂唯亡失月轮，亦亡其指。何以故？以所标指为明月故。

The Buddha told Ananda, “You still listen to the Dharma with the conditioned mind, and so the Dharma becomes conditioned as well, and you do not obtain the Dharma-nature. It is like when someone points his finger at the moon to show it to someone else. Guided by the finger, that person should see the moon. If he looks at the finger instead and mistakes it for the moon, he loses not only the moon but the finger also. Why? He mistakes the pointing finger for the bright moon.

岂唯亡指，亦复不识明之与暗。何以故？即以指体，为月明性。明暗二性，无所了故。汝亦如是。

“Not only does he lose the finger, but he also fails to recognize light and darkness. Why? He mistakes the substance of the finger for the bright nature of the moon, and so he does not understand the two natures of light and darkness. The same is true of you.

若以分别我说法音，为汝心者。此心自应离分别音有分别性。譬如有客，寄宿旅亭，暂止便去，终不常住。而掌亭人，都无所去，名为亭主。

“If you take what distinguishes the sound of my speaking Dharma to be your mind, then that mind itself, apart from the sound which is distinguished, should have a nature which makes distinctions. It is like the guest who lodges overnight at an inn; he stops temporarily and then goes on. He does not dwell there permanently, whereas the innkeeper does not go anywhere: he is the host of the inn.

此亦如是。若真汝心，则无所去。云何离声，无分别性。

“Likewise, if it is truly your mind, it does not go anywhere. However, in the absence of sound it has no discriminating nature of its own. Can you tell the reason why?

斯则岂唯声分别心。分别我容，离诸色相，无分别性。

“This, then, applies not only to the distinguishing of sound; in distinguishing my appearance, there is no distinction-making nature apart from the mark of form.

如是乃至分别都无，非色非空，拘舍离等，昧为冥谛。离诸法缘，无分别性。

“Thus even when the making of distinctions is totally absent, when there is no form and no emptiness - the obscurity which Goshali and the others take to be the ‘profound truth’ - in the absence of causal conditions, the distinction-making nature ceases to exist.

则汝心性，各有所还，云何为主？”

“How can we say that the nature of your mind plays the part of host since everything perceived by it returns to something else?”

3.5.2 见无所还 (Seeing returns to nowhere)

阿难言：“若我心性，各有所还。则如来说，妙明元心，云何无还？惟垂哀愍，为我宣说。”

Ananda said, “If every state of our mind returns to something else as its cause, then why does the wonderful bright original mind mentioned by the Buddha return nowhere? I hold out the hope that the Buddha will shower us with such compassion as to enlighten us on this point.”

佛告阿难：“且汝见我，见精明元。此见虽非妙精明心，如第二月，非是月影。

The Buddha said to Ananda, “As you now see me, the essence of your seeing is fundamentally bright. If the profound bright original mind is compared to the moon, the essence of your seeing is the second moon rather than its reflection.

汝应谛听，今当示汝无所还地。

“You should listen attentively, for I am now going to show you the place of no returning.

阿难，此大讲堂，洞开东方，日轮升天，则有明耀。中夜黑月，云雾晦暝，则复昏暗。户牖之隙，则复见通。墙宇之间，则复观壅。分别之处，则复见缘。顽虚之中，遍是空性。郁孳之象，则纤昏尘。澄霁敛氛。又观清静。

“Ananda, this great lecture hall is open to the east. It is flooded with light when the sun rises in the sky. It is dark at midnight during a new moon or when obscured by clouds or fog. Looking out through open doors and windows your vision is unimpeded; facing walls or houses your vision is hindered. Your vision is causally conditioned in such places where there are forms of distinctive features; in dull void, you can see only emptiness. Your vision will be distorted when the objects of seeing are shrouded in dust and vapor; you will perceive clearly when the air is fresh.

阿难，汝咸看此诸变化相。吾今各还本所因处。云何本因？阿难，此诸变化，明还日轮，何以故？无日不明，明因属日，是故还日。

“Ananda, observe all these transitory characteristics as I now return each to its place of origin. What are the basic origins? Ananda, among all these transitions, the ‘light’ returns to the sun. Why? Without the sun there is no light; therefore the reason for light belongs with the sun, and so it can be returned to the sun.

暗还黑月。通还户牖。壅还墙宇。缘还分别。顽虚还空。郁孳还尘。清明还霁。则诸世间一切所有，不出斯类。

“‘Darkness’ returns to the new moon. ‘Penetration’ returns to the doors and windows while ‘obstruction’ returns to the walls and eaves. ‘Conditions’ return to distinctions. ‘Emptiness’ returns to dull emptiness. ‘Darkness’ and ‘distortion’ return to the mist and haze. Bright ‘purity’ returns to freshness, and nothing that exists in this world goes beyond these kinds.

汝见八种见精明性，当欲谁还。何以故？若还于明，则不明时，无复见暗。虽明暗等，种种差别，见无差别。

“To which of the eight states of perception will the essence of your seeing return? Why do I ask? The answer lies in the fact that if it is returned to brightness, you will not see darkness when there is no light. Although such states of perception as light, darkness, and the like differ from one another, your seeing remains unchanged.

诸可还者，自然非汝。不汝还者，非汝而谁？

“That which can be returned to other sources is clearly not you; that which can be returned nowhere is none other than you.

则知汝心，本妙明净，汝自迷闷。丧本受轮，于生死中，常被漂溺。是故如来，名可怜愍。”

“Therefore I know that your mind is fundamentally wonderful, bright, and pure. You yourself are confused and deluded. You miss what is fundamental, and you are caught in the turning wheel of the six paths, tossing and floating on the stormy sea of birth and death all the time. No wonder the Thus Come One says that you are the most pitiable of creatures.”

3.6 见非同非物 (Seeing isn't shared and isn't a thing)

阿难言：“我虽识此见性无还。云何得知是我真性？”

Ananda said, “I recognize that the seeing-nature does not return to anything, but how can I come to know that it is my true nature?”

佛告阿难：“吾今问汝。今汝未得无漏清静，承佛神力，见于初禅，得无障碍。而阿那律，见阎浮提，如观掌中庵摩罗果。

The Buddha told Ananda, “Now I have a question for you. At this point you have not yet attained the purity of no outflows. Blessed by the Buddha’s spiritual strength, you are able to see into the first dhyana heavens without any obstruction, just as Aniruddha looks at Jambudvīpa with such clarity as he might an amala fruit in the palm of his hand.

诸菩萨等，见百千界，十方如来，穷尽微尘，清静国土，无所不瞩。众生洞视，不过分寸。

“Bodhisattvas can see hundreds of thousands of realms. The Thus Come Ones of the ten directions see everything throughout the pure lands as numerous as fine motes of dust. Living beings’ sight does not

extend beyond a fraction of an inch.

阿难，且吾与汝，观四天王所住宫殿。中间遍览水陆空行。虽有昏明，种种形像。无非前尘，分别留碍。

“Ananda, as you and I now look at the palace where the four heavenly kings reside, and inspect all that moves in the water, on dry land, and in the air, some are dark and some are bright, varying in shape and appearance, yet all are nothing but dust before us - distinctions and obstructions.

汝应于此，分别自他。今吾将汝，择于见中，谁是我体？谁为物象？

“Among them you should distinguish which is self and which is other. I ask you now to select from within your seeing which is the substance of the self and which is the appearance of things.

阿难，极汝见源，从日月宫，是物非汝。至七金山，周遍谛观，虽种种光，亦物非汝。渐渐更观，云腾鸟飞，风动尘起，树木山川，草芥人畜，咸物非汝。

“Ananda, if you take a good look at everything everywhere within the range of your vision extending from the palaces of the sun and moon to the seven gold mountain ranges, all that you see is not you, but are things of different features and lights. At closer range you will gradually see clouds floating, birds flying, wind blowing, dust rising, trees, plants, rivers, mountains, grasses, animals, people, all of which are not you, but things.

阿难，是诸近远诸有物性，虽复差殊，同汝见精，清净所瞩。则诸物类，自有差别，见性无殊。此精妙明，诚汝见性。

“Ananda, all things, near and far, have the nature of things. Although each is distinctly different, they are seen with the same pure essence of seeing. Thus all the categories of things have their individual distinctions, but the seeing-nature has no differences. This essential wonderful brightness is most certainly your seeing-nature.

若见是物，则汝亦可见吾之见。

“If seeing were a thing, then you should also be able to see my seeing.

若同见者，名为见吾。吾不见时，何不见吾不见之处？

“If you say you see my seeing, when we both look at the same thing, then when I am not seeing, why don't you see my not-seeing?

若见不见，自然非彼不见之相。若不见吾不见之地，自然非物，云何非汝？

“If you do see my not-seeing, it is clearly not the thing that I am not seeing. If you do not see my not-seeing, then it is clearly not a thing, and how can you say it is not you?

又则汝今见物之时。汝既见物，物亦见汝。体性纷杂，则汝与我，并诸世间，不成安立。

“What is more, if your seeing is a thing, things should also see you when you see things. With substance and nature mixed up together, you and I and everyone in the world are no longer in order.

阿难，若汝见时，是汝非我，见性周遍，非汝而谁？

“Ananda, if, when you see, it is you and not I who see, then the seeing-nature pervades everywhere. Therefore whose is it if it is not yours?

云何自疑汝之真性，性汝不真，取我求实？”

“Why do you have doubts about your own true nature and come to me seeking verification, thinking your nature is not true?.

3.7 见无舒缩 (Seeing can't extend and shrink)

阿难白佛言：“世尊。若此见性，必我非余。我与如来，观四天王胜藏宝殿，居日月宫，此见周圆，遍娑婆国。退归精舍，只见伽蓝。清心户堂，但瞻檐庑。

Ananda said to the Buddha, “World Honored One, given that this seeing-nature is certainly mine and does not belong to anything else, when the Thus Come One and I regard the palace of the Four Heavenly Kings with its supreme store of jewels and stay at the palace of the sun and moon, this seeing completely pervades the lands of the Saha world. Upon returning to the sublime abode, I only see the monastic grounds and in the pure central hall I only see the eaves and corridors.

世尊。此见如是，其体本来周遍一界。今在室中，唯满一室，为复此见缩大为小？为当墙宇夹令断绝？我今不知斯义所在。愿垂弘慈为我敷演。”

“World Honored One, that is how the seeing is. At first its substance pervaded everywhere throughout the one realm, but now in the midst of this room it fills one room only. Does the seeing shrink from great to small, or do the walls and eaves press in and cut it off? Now I do not know where the meaning in this lies and hope the Buddha will let fall his vast compassion and proclaim it for me thoroughly.”

佛告阿难：“一切世间大小内外，诸所事业，各属前尘，不应说言见有舒缩。

The Buddha told Ananda, “All the aspects of everything in the world, such as big and small, inside and outside, are classed as the dust before you. You should not say the seeing stretches and shrinks.

譬如方器，中见方空。吾复问汝。此方器中所见方空，为复定方？为不定方？

“Consider the example of a square container in which a square of emptiness is seen. I ask you further: is the square emptiness that is seen in the square container a fixed square shape, or is it not fixed as a square shape?

若定方者，别安圆器，空应不圆。若不定者，在方器中，应无方空。

“If it is a fixed square shape, when it is switched to a round container the emptiness would not be round. If it is not a fixed shape, then when it is in the square container it should not be a square-shaped emptiness.

汝言不知斯义所在。义性如是。云何为在？

“You say you do not know where the meaning lies. The nature of the meaning is thus; how can you speak of its location?

阿难，若复欲令入无方圆。但除器方，空体无方。不应说言，更除虚空方相所在。

“Ananda, if you now wished there to be neither squareness nor roundness, you would only need to take the container away. The substance of emptiness has no shape, and so you should not say that you would also have to take the shape away from the emptiness.

若如汝问，入室之时，缩见令小。仰观日时，汝岂挽见齐于日面。若筑墙宇，能夹见断。穿为小窦，宁无续迹。是义不然。

“If, as you ask, your seeing shrinks and becomes small when you enter a room, then when you look up at the sun is your seeing pulled out until it reaches the sun’s surface? If you build walls and eaves which can press in and cut off your seeing why then is there no evidence of a joining when you drill a small hole? Therefore, that idea is incorrect.

一切众生，从无始来，迷己为物，失于本心，为物所转。故于是中，观大观小。

“From beginningless time until now, all living beings have mistaken themselves for things and, having lost the original mind, are turned around by things. That is why they contemplate bigness and smallness in the midst of all this.

若能转物，则同如来。

“If you can turn things around, then you are the same as the Thus Come One.

身心圆明，不动道场，

“With body and mind perfect and bright, you are an unmoving place of the Way.

于一毛端，遍能含受十方国土。”

“The tip of a single fine hair can completely contain the lands of the ten directions..

3.8 见无有是非是 (Seeing is not is or isn’t)

阿难白佛言：“世尊，若此见精，必我妙性。今此妙性，现在我前，见必我真，我今身心，复是何物？而今身心分别有实？彼见无别分辨我身。

Ananda said to the Buddha, “World Honored One, if this seeing-essence is indeed my wonderful nature, my wonderful nature is now in front of me. If the seeing is truly me, what, then, are my present body and mind? Yet it is my body and mind which make distinctions whereas the seeing does not make distinctions and does not discern my body.

若实我心，令我今见。见性实我，而身非我。

“If it is really my mind which causes me to see now, then the seeing-nature is actually me, and the body is not me.

何殊如来先所难言，物能见我。惟垂大慈，开发未悟。”

“How is this different from the question the Thus Come One asked about things being able to see me? I only hope the Buddha will let fall his great compassion and explain for those who have not yet awakened.”

3.8.1 物无见者 (Nothing is seeing)

佛告阿难：“今汝所言，见在汝前，是义非实。

The Buddha told Ananda, “What you have now said - that the seeing is in front of you - is actually not the case.

若实汝前，汝实见者，则此见精，既有方所，非无指示。

“If it were actually in front of you, it would be something you would actually see, and then the seeing-essence would have a location. It wouldn't be that there is no evidence of it.

且今与汝坐只陀林，遍观林渠，及与殿堂，上至日月，前对恒河。汝今于我师子座前，举手指陈，是种种相。阴者是林。明者是日。碍者是壁。通者是空。如是乃至草树纤毫，大小虽殊。但可有形，无不指著。

“Now as you sit in the Jeta Grove you look about everywhere at the grove, the ponds, the halls, as far as the sun and moon, with the Ganges River before you. Now, before my lion's seat, point out these various appearances: what is dark is the groves, what is bright is the sun, what is obstructing is the walls, what is clear is emptiness, and so on from the grasses and trees to the finest particle of hair. Their sizes vary, and since they all have appearances, none cannot be located.

若必其见，现在汝前。汝应以手确实指陈，何者是见？阿难当知。若空是见，既已成见，何者是空？若物是见，既已是见，何者为物？

“If it is certain that your seeing is in front of you, then with your hand you should with certainty point out what the seeing is. Ananda, if emptiness is the seeing, then how can it remain empty since it has already become your seeing? If a thing is the seeing, how can it be external to you as an object, since it has already become your seeing?

汝可微细披剥万象，析出精明净妙见元，指陈示我，同彼诸物，分明无惑。”

“You can cut through and peel away the myriad appearances to the finest degree in order to distinguish and bring forth the essential brightness and pure wonder of the source of seeing, pointing it out and showing it to me from among all these things, so that it is perfectly clear beyond any doubt.”

阿难言：“我今于此重阁讲堂，远泊恒河，上观日月，举手所指，纵目所观，指皆是物，无是见者。世尊。如佛所说，况我有漏初学声闻，乃至菩萨，亦不能于万物象前，剖出精见，离一切物，别有自性。”

Ananda said, “From where I am now in this many-storied lecture hall, as far as the distant Ganges River and the sun and moon overhead, all that I might raise my hand to point to, all that I indulge my eyes in seeing, are all things; they are not the seeing. World Honored One, it is as the Buddha has said. Not merely myself, who am a shravaka of the first stage who still has outflows, but even Bodhisattvas cannot break open and reveal, among the myriad appearances which are before them, an essence of seeing which has a special self-nature apart from all things.”

佛言：“如是如是。”

The Buddha said, “So it is, so it is.”

3.8.2 物无非见者 (Nothing is not seeing)

佛复告阿难：“如汝所言。无有见精，离一切物，别有自性。则汝所指是物之中，无是见者。

The Buddha said further to Ananda, “It is as you have said. There is no seeing-essence to be found existing separately among all the things. Therefore, all the things you point to are things, and none is the seeing.

今复告汝。汝与如来，坐只陀林，更观林苑，乃至日月，种种象殊，必无见精，受汝所指。汝又发明此诸物中，何者非见？”

“Now I will tell you: you and the Thus Come One sit in the Jeta Grove and look again at the groves and gardens, as far as the sun and moon, and at all the various different appearances, and it is certain that the seeing-essence is not among whatever you point to. You can go ahead and reveal what, among these things, is not your seeing.”

阿难言：“我实遍见此只陀林。不知是中何者非见。”

Ananda said, “I see clearly all over this Jeta Grove, and I do not know what in the midst of it is not my seeing.

何以故？若树非见，云何见树？若树即见，复云何树？如是乃至若空非见，云何见空？若空即见。复云何空？

“Why? If trees are not the seeing, why do I see trees? If trees are the seeing, then what becomes of trees? The same is true of everything up to and including emptiness: if emptiness is not the seeing, why do I see emptiness? If emptiness is the seeing, then what becomes of emptiness?”

我又思惟，是万象中，微细发明，无非见者。”

“As I consider it again and reveal the subtlest aspects of the myriad appearances, none is not my seeing.”

佛言：“如是如是。”

The Buddha said, “So it is, so it is.”

于是大众，非无学者，闻佛此言，茫然不知是义终始，一时惶悚，失其所守。

Then all in the great assembly who had not reached the stage beyond learning were stunned upon hearing these words of the Buddha, and could not perceive where the meaning began or ended. They were agitated and taken aback at the same time, having lost what they had adhered to.

如来知其魂虑变慑。心生怜愍。安慰阿难，及诸大众：“诸善男子，无上法王，是真实语，如所如说，不诳不妄。非末伽黎，四种不死矫乱论议。汝谛思惟，无忝哀慕。”

The Thus Come One, knowing they were anxious and uneasy in spirit, let pity rise in his heart as he consoled Ananda and everyone in the great assembly. “Good people, what the unsurpassed Dharma King says is true and real. He speaks things as they are. He does not deceive. He does not lie. He is not Maskari Goshaliputra with his four kinds of non-dying theories that are deceptive and confusing. You should consider this attentively. It is no disgrace to pity or to implore.”

是时文殊师利法王子。愍诸四众，在大众中，即从座起，顶礼佛足，合掌恭敬，而白佛言：“世尊，此诸大众，不悟如来发明二种精见色空。是非是义。”

Then Manjushri, son of the Dharma King, took pity on the four assemblies, rose from his seat in the midst of the great assembly, bowed at the Buddha's feet, placed his palms together respectfully, and said to the Buddha, “World Honored One, the great assembly has not awakened to the principle of the Thus Come One's two-fold disclosure of the essence of seeing as being both form and emptiness and as being neither of them.

世尊。若此前缘色空等象，若是见者，应有所指。若非见者，应无所瞩。而今不知是义所归。故有惊怖。

“World Honored One, if the causal form, emptiness and other phenomena mentioned above were the seeing, there should be an indication of its distance; and if they were not the seeing, there should be nothing visible to be seen. Now we do not know what is meant, and this is why we are alarmed and concerned.

非是畴昔善根轻鲜。惟愿如来大慈发明，此诸物象与此见精，元是何物？于其中间无是非是。”

“It is not that our good roots from former lives are deficient. We only hope the Thus Come One will have the great compassion to reveal exactly what all the things are and what the seeing-essence is. Is it that there is no question of ‘is’ or ‘is not’ in all of this?”

3.8.3 见无所有 (Seeing and things doesn't exist)

佛告文殊，及诸大众：“十方如来及大菩萨，于其自住三摩地中，见与见缘，并所想相，如虚空华，本无所有。

The Buddha told Manjushri and the great assembly, “To the Thus Come Ones and the great Bodhisattvas of the ten directions, who dwell in this samadhi, seeing and the conditions of seeing, as well as the characteristics of thought, are like flowers in space - fundamentally non-existent.

此见及缘，元是菩提妙净明体。云何于中有是非是？

“This seeing and its conditions are originally the wonderful pure bright substance of Bodhi. How can one speak of ‘is’ and ‘is not’?

文殊。吾今问汝。如汝文殊。更有文殊是文殊者，为无文殊？”

“Manjushri, I now ask you: take yourself as an example, Manjushri. Is there still another Manjushri? Is there a Manjushri who is and a Manjushri who is not?”

“如是世尊。我真文殊。无‘是文殊’。何以故？若有是者则二文殊。然我今日非无文殊。于中实无是非二相。”

“So it is, World Honored One: I am truly Manjushri. There is no Manjushri who ‘is.’ Why? If there were still another Manjushri who ‘is’ Manjushri, there would be two Manjushris. But it is not that now I am not Manjushri. In fact, neither of the two characteristics ‘is’ and ‘is not’ exist.”

佛言：“此见妙明，与诸空尘，亦复如是。

The Buddha said, “This is not only the case with the seeing, the basic substance of wonderful Bodhi, but also with emptiness and mundane objects.

本是妙明无上菩提净圆真心。妄为色空，及与闻见。

“They are basically the projections or manifestations of the wonderful brightness of unsurpassed Bodhi, the pure, perfect, true mind. They are falsely taken to be form and emptiness, as well as hearing and seeing.

如第二月，谁为是月，又谁非月。文殊，但一月真，中间自无是月非月。

“Just as with the second moon: which one ‘is’ the moon and which ‘is not’ the moon? Manjushri, there is only one true moon, and within it there is not a moon that ‘is’ or a moon that ‘is not.’

是以汝今观见与尘，种种发明，名为妄想。不能于中出是非是。

“Therefore, now as you contemplate the seeing and the mundane things together, all the things you disclose are called false thoughts. You cannot transcend ‘is’ and ‘is not’ from within them.

由是真精妙觉明性。故能令汝出指非指。”

“With the true essence, the wonderful enlightened bright nature, you can get beyond trying to point out or not point out.”

3.9 见非自然因缘 (Seeing is not natural or has a cause)

3.9.1 见非自然 (Seeing is not natural)

阿难白佛言：“世尊。诚如法王所说，觉缘遍十方界，湛然常住，性非生灭。与先梵志娑毗迦罗，所谈冥谛，及投灰等诸外道种，说有真我遍满十方，有何差别？

Ananda said to the Buddha, “World Honored One, it is truly as the Dharma King has said: the condition of enlightenment pervades the ten directions: clear, everlasting, and by nature neither produced nor extinguished. How does it differ, then, from the first brahma Kapila’s teaching of the ‘profound truth’ or from the teaching of the ascetics who throw ashes on themselves or from the other externalist sects that say there is a ‘real self’ which pervades the ten directions?

世尊亦曾于楞伽山，为大慧等敷演斯义。彼外道等，常说自然，我说因缘，非彼境界。

“Also, in the past, the World Honored One gave a lecture on Mount Lanka explaining the principle thoroughly for the sake of Great Wisdom Bodhisattva and others: ‘Externalist sects always speak of spontaneity. I speak of causes and conditions which is an entirely different principle.’

我今观此觉性自然非生非灭，远离一切虚妄颠倒，似非因缘，与彼自然。云何开示？不入群邪，获真实心妙觉明性。”

“Now as I contemplate the nature of enlightenment as spontaneous, as neither produced nor extinguished, and as apart from all empty falseness and inversion, it seems to have nothing to do with your causes and conditions or the spontaneity advocated by others. Would you please enlighten us on this point lest we should fall into deviant paths, thus enabling us to obtain the true mind, the bright nature of wonderful enlightenment?”

佛告阿难：“我今如是开示方便，真实告汝。汝犹未悟，惑为自然。

The Buddha told Ananda, “Now I have instructed you with such expedients in order to tell you the truth, yet you do not awaken to it but mistake it for spontaneity.

阿难。若必自然，自须甄明有自体。汝且观此妙明见中，以何为自？

“Ananda, if it definitely were spontaneous, you should be able to distinguish the substance of the spontaneity.

此见为复以明为自？以暗为自？以空为自？以塞为自？

“Now you look into the wonderful bright seeing. What is its self? Does the seeing take bright light as its self? Does it take darkness as its self? Does it take emptiness as its self? Does it take solid objects as its self?

阿难。若明为自，应不见暗。若复以空为自体者，应不见塞。如是乃至诸暗等相以为自者，则于明时，见性断灭，云何见明？”

“Ananda, if its self consists in light, you should not see darkness. Moreover, if it takes emptiness as the substance of its self, you should not see solid objects. Continuing in the same way, if it takes all dark appearances as its self, then when it is light, the seeing-nature is cut off and extinguished, and how can you see light?”

3.9.2 见非因缘 (Seeing doesn't have a cause)

阿难言：“必此妙见，性非自然。我今发明，是因缘生。心犹未明，咨诣如来。是义云何，合因缘性？”

Ananda said, “I am certain that the nature of this wonderful seeing is not spontaneous. Now I discern that it is produced from causes and conditions. But I do not yet have it clear in my mind. I now ask the Thus Come One how this idea is consonant with the nature of causes and conditions.”

佛言：“汝言因缘。吾复问汝，汝今因见见性现前，此见为复因明有见？因暗有见？因空有见？因塞有见？”

The Buddha said, “You say it is causes and conditions. I ask you again: because you are now seeing, the seeing-nature manifests. Is it because of light that the seeing exists? Is it because of darkness that the seeing exists? Is it because of emptiness that the seeing exists? Is it because of solid objects that the seeing exists?”

阿难，若因明有，应不见暗。如因暗有，应不见明。如是乃至因空因塞，同于明暗。

“Ananda, if light brings it into existence, you should not see darkness, and if it exists because of darkness, you should not see light. It is the same with emptiness and solid objects.

复次阿难，此见又复缘明有见？缘暗有见？缘空有见？缘塞有见？

“Moreover, Ananda, does the seeing derive from the condition of light? Does the seeing derive from the condition of darkness? Does the seeing derive from the condition of emptiness? Does the seeing derive from the condition of solid objects?”

阿难，若缘空有，应不见塞。若缘塞有，应不见空。如是乃至缘明缘暗。同于空塞。”

“Ananda, if it exists because of the condition of emptiness, you should not see solid objects. If it exists because of the condition of solid objects, you should not see emptiness: it is the same with light and darkness.

3.9.3 非因缘非自然 (Seeing is not natural and caused)

当知如是精觉妙明，非因非缘，亦非自然，

“Thus you should know that the essential, enlightened wonderful brightness is due to neither causes nor conditions and it does not arise spontaneously.

非不自然，无非不非，无是非是，

“It is not that which is not spontaneous. It is not that it is not; nor is it that it is not not. It is not that which ‘is’ or ‘is not.’

离一切相，即一切法。

“Any dharma is that which is apart from all characteristics.

汝今云何于中措心，以诸世间戏论名相，而得分别？如以手掌撮摩虚空，只益自劳。虚空云何随汝执捉？”

“Now in the midst of dharmas, how can you use your mind to make distinctions that are based on worldly sophistries, terms, and characteristics? That is like grasping at empty space with your hand: you only succeed in tiring yourself out. How could empty space possibly yield to your grasp?”

3.10 见非明 (Seeing is not bright)

阿难白佛言：“世尊，必妙觉性，非因非缘。世尊云何常与比丘。宣说见性具四种缘。所谓因空因明，因心因眼，是义云何？”

Ananda said to the Buddha, “If the nature of the wonderful enlightenment has neither causes nor conditions, then why does the World Honored One always tell the bhikshus that the nature of seeing derives from the four conditions of emptiness, brightness, the mind, and the eyes? What does that mean?”

佛言：“阿难。我说世间诸因缘相，非第一义。

The Buddha said, “Ananda, what I have said about all the worldly causes and conditions has nothing to do with the primary meaning.

阿难，吾复问汝。诸世间人，说‘我能见’。云何名见？云何不见？”

“Ananda, I ask you again: people in the world say, ‘I can see.’ What is meant by seeing? What is not seeing?”

阿难言：“世人因于日月灯光，见种种相，名之为见。若复无此三种光明，则不能见。”

Ananda said, “Due to the light of the sun, the moon, and lamps, people in the world can see all kinds of appearances: that is called seeing. If it were not for these three kinds of light, they would not be able to see.”

“阿难，若无明时，名不见者应不见暗。若必见暗，此但无明，云何不见？”

“Ananda, if it is called ‘not seeing’ when there is no light, you should not see darkness. If in fact you do see darkness, which is none other than the lack of light, how can you say there is an absence of seeing?”

阿难，若在暗时，不见明故，名为不见。今在明时，不见暗相，还名不见。如是二相，俱名不见。

“Ananda, if, when it is dark, you call it ‘not seeing’ because you do not see light, then since it is now light and you do not see the characteristic of darkness, it should also be called ‘not seeing.’ Thus, the two characteristics would both be called ‘not seeing.’

若复二相自相陵夺，非汝见性于中暂无。如是则知二俱名见，云何不见？”

“Although these two characteristics replace one another, your seeing-nature does not lapse for an instant. Thus you can know that there is seeing in both cases. How, then, can you say there is no seeing?”

是故阿难。汝今当知，见明之时，见非是明。见暗之时，见非是暗。见空之时，见非是空。见塞之时，见非是塞。

“Therefore, Ananda, you should know that when you see light, the seeing is not the light. When you see darkness, the seeing is not the darkness. When you see emptiness, the seeing is not the emptiness. When you see solid objects, the seeing is not the solid objects.

四义成就。汝复应知。见见之时，见非是见。见犹离见，见不能及，云何复说因缘自然，及和合相？

“Having realized these four meanings, you should also know that when you see your seeing, the seeing is not the seeing to be seen. Since the former seeing is beyond the latter, the latter cannot reach it. That being the case, how can you say that your absolute intuitive perception has something to do with causes and conditions or spontaneity or that it has something to do with mixing and uniting?

汝等声闻，狭劣无识，不能通达清净实相。吾今诲汝，当善思惟，无得疲怠妙菩提路。”

“You narrow-minded Sound Hearers are so inferior and ignorant that you are unable to penetrate through to the purity of the characteristic of reality. Now I will teach you. You should consider it well, and do not become weary or negligent on the wonderful road to Bodhi.”

3.11 二颠倒见 (The upside down views)

阿难白佛言：“世尊。如佛世尊为我等辈，宣说因缘，及与自然，诸和合相，与不和合，心犹未开。而今更闻见非见，重增迷闷。

Ananda said to the Buddha, “World Honored One, it is still not clear in my mind what the Buddha, the World Honored One, has explained for me and for others like me about causes and conditions, spontaneity, the characteristic of mixing and uniting, and the absence of mixing and uniting. And now to hear further that to see seeing is not seeing adds yet another layer of confusion.

伏愿弘慈，施大慧目，开示我等觉心明净。”作是语已，悲泪顶礼，承受圣旨。

“Humbly, I hope that with your vast compassion you will bestow upon us the great wisdom-eye so as to show us the bright pure enlightened mind.” After saying this he wept, made obeisance, and waited to receive the holy instruction.

尔时世尊，怜愍阿难，及诸大众。将欲敷演大陀罗尼，诸三摩提，妙修行路。

Then the World Honored One, out of pity for Ananda and the great assembly, began to explain extensively the wonderful path of cultivation of all samadhis of the Great Dharani.

告阿难言：“汝虽强记，但益多闻，于奢摩他微密观照，心犹未了。汝今谛听，吾当为汝分别开示。

He said to Ananda, “Although you have a strong memory, it only benefits your wide learning. But your mind has not yet understood the subtle secret contemplation and illumination of shamatha. Listen attentively now as I explain it for you in detail.

亦令将来，诸有漏者，获菩提果。

“And may this explanation cause all those of the future who have outflows to obtain the fruition of Bodhi.

阿难。一切众生，轮回世间，由二颠倒分别见妄，当处发生，当业轮转。

Ananda, all living beings turn on the wheel of rebirth in this world because of two upside-down discriminating false views. Wherever these views arise, revolution through the cycle of appropriate karma occurs.

3.11.1 别业妄见 (Individual false view)

云何二见，一者，众生别业妄见。二者，众生同分妄见。

“What are the two views? The first consists of the false view based on living beings’ individual karma. The second consists of the false view based on living beings’ collective share.

云何名为**别业妄见**。阿难，如世间人，目有赤眚，夜见灯光别有圆影，五色重叠。

“What is meant by false views based on individual karma? Ananda, it is like a person in the world who has red cataracts on his eyes so that at night he alone sees around the lamp a circular reflection composed of layers of five colors.

于意云何？此夜灯明所现圆光，为是灯色？为当见色？

“What do you think? Is the circle of light that appears around the lamp at night the lamp’s colors, or is it the seeing’s colors?

阿难，此若灯色，则非眚人何不同见？而此圆影，唯眚之观？若是见色，见已成色，则彼眚人见圆影者，名为何等？

“Ananda, if it is the lamp’s colors, why is it that someone without the disease does not see the same thing, and only the one who is diseased sees the circular reflection? If it is the seeing’s colors, then the seeing has already become colored; what, then, is the circular reflection the diseased person sees to be called?

复次阿难，若此圆影离灯别有，则合傍观屏帐几筵，有圆影出。离见别有，应非眼瞩，云何管人目见圆影？

“Moreover, Ananda, if the circular reflection is in itself a thing apart from the lamp, then it would be seen around the folding screen, the curtain, the table, and the mats. If it has nothing to do with the seeing, it should not be seen by the eyes. Why is it that the person with cataracts sees the circular reflections with his eyes?

是故当知，色实在灯，见病为影。影见俱眚，见眚非病。终不应言是灯是见。于是中有非灯非见。

“Therefore, you should know that in fact the colors come from the lamp, and the diseased seeing brings about the reflection. Both the circular reflection and the faulty seeing are the result of the cataract. But that which sees the diseased film is not sick. Thus you should not say that it is the lamp or the seeing or that it is neither the lamp nor the seeing.

如第二月，非体非影。何以故？第二之观，捏所成故。诸有智者，不应说言，此捏根元，是形非形，离见非见，

“It is like a second moon often seen when one presses on one’s eye while looking up into the sky. It is neither substantial nor a reflection because it is an illusory vision caused by the pressure exerted on one’s eye. Hence, a wise person should not say that the second moon is a form or not a form. Nor is it correct to say that the illusory second moon is apart from the seeing or not apart from the seeing.

此亦如是，目眚所成今欲名谁是灯是见，何况分别非灯非见。

“It is the same with the illusion created by the diseased eyes. You cannot say it is from the lamp or from the seeing: even less can it be said not to be from the lamp or the seeing.

3.11.2 同分妄见 (Shared false view)

云何名为**同分妄见**。阿难。此阎浮提，除大海水，中间平陆，有三千洲正中大洲东西括量，大国凡有二千三百。其余小洲在诸海中，其间或有三两百国，或一或二至于三十四五十。

“What is meant by the false view of the collective share? Ananda, in Jambudvīpa, besides the waters of the great seas, there is level land that forms some three thousand continents. East and west, throughout the entire expanse of the great continent, there are twenty-three hundred large countries. In the other, smaller continents in the seas there may be two or three hundred countries, or perhaps one or two, or perhaps thirty, forty, or fifty.

阿难，若复此中，有一小洲，只有两国。唯一国人，同感恶缘则彼小洲，当土众生，睹诸一切不祥境界或见二日，或见两月其中乃至晕适佩，彗孛飞流，负耳虹霓，种种恶相。

“Ananda, suppose that among them there is one small continent where there are only two countries. The people of just one of the countries together experience evil conditions. On that small continent, all the people of that country see all kinds of inauspicious things: perhaps they see two suns, perhaps they see two moons with circles, or a dark haze, or girdle-ornaments around them; or comets, shooting stars, ‘ears’ on the sun or moon, rainbows, secondary rainbows, and various other evil signs.

但此国见，彼国众生，本所不见，亦复不闻。

“Only the people in that country see them. The living beings in the other country from the first do not see or hear anything unusual.

阿难，吾今为汝，以此二事，进退合明。

“Ananda, I will now go back and forth comparing these two matters for you, to make both of them clear.

阿难，如彼众生，别业妄见，瞩灯光中所现圆影，虽现似境，终彼见者，目眚所成。

“Ananda, in the case of the living being’s false view of individual karma by which he sees the appearance of a circular reflection around the lamp, the appearance seems to be real, but in the end, what is seen

comes into being because of the cataracts on the eyes.

眚即见劳，非色所造。然见眚者，终无见咎。例汝今日，以目观见山河国土。及诸众生，皆是无始见病所成。

“The cataracts are the result of the weariness of the seeing rather than the products of form. However, the essence of seeing which perceives the cataracts is free from all diseases and defects. For example, you now use your eyes to look at the mountains, the rivers, the countries, and all the living beings. They are all brought about by the disease of your seeing contracted since time without beginning.

见与见缘，似现前境。元我觉明见所缘眚。觉见即眚。本觉明心，觉缘非眚。觉所觉眚，

“Seeing and the conditions of seeing seem to manifest what is before you. Originally my enlightenment is bright. The seeing and conditions arise from the cataracts. Realize that the seeing arises from the cataracts: the enlightened condition of the basically enlightened bright mind has no cataracts.

觉非眚中，此实见见，云何复名觉闻知见？

“That which is aware of the faulty awareness is not diseased. It is the true perception of seeing. How can you continue to speak of feeling, hearing, knowing, and seeing?

是故汝今见我及汝，并诸世间十类众生，皆即见眚。非见眚者，

“Therefore, you now see me and yourself and the world and all the ten kinds of living beings because of a disease in the seeing. What is aware of the disease is not diseased.

彼见真精，性非眚者，故不名见。

“The true essential seeing by nature has no disease. Therefore it is not what we normally call seeing. 阿难。如彼众生同分妄见，例彼妄见别业一人。

“Ananda, let us compare the false views of those living beings’ collective share with the false views of the individual karma of one person.

一病目人，同彼一国。彼见圆影，眚妄所生。此众同分所见不祥，同见业中，瘴恶所起。

“The individual person with the diseased eyes is the same as the people of that one country. He sees circular reflections erroneously brought about by a disease of the seeing. The beings with a collective share see inauspicious things. In the midst of their karma of identical views arise pestilence and evils.

俱是无始见妄所生。例阎浮提三千洲中，兼四大海，娑婆世界，并洎十方诸有漏国，及诸众生，同是觉明无漏妙心，见闻觉知虚妄病缘，和合妄生，和合妄死。

“Both are produced from a beginningless falsity in the seeing. It is the same in the three thousand continents of Jambudvīpa, throughout the four great seas and in the Saha World and throughout the ten directions. All countries that have outflows and all living beings are the enlightened bright wonderful mind without outflows. Because of the false, diseased conditions that are seen, heard, felt, and known, they mix and unite in false birth, mix and unite in false death.

若能远离诸和合缘，及不和合，则复灭除诸生死因。圆满菩提，不生灭性。清净本心，本觉常住。

“If you can leave far behind all conditions which mix and unite and those which do not mix and unite, then you can also extinguish and cast out the causes of birth and death, and obtain perfect Bodhi, the nature which is neither produced nor extinguished. It is the pure clear basic mind, the everlasting fundamental enlightenment.

3.12 和合 (Mixing and uniting)

阿难。汝虽先悟本觉妙明，性非因缘，非自然性。而犹未明如是觉元，非和合生，及不和合。

“Ananda, although you have already realized that the wonderfully bright basic enlightenment does not by nature come from causes and conditions and is not by nature spontaneous, you have not yet understood that the enlightened source is produced neither from mixing and uniting nor from a lack of mixing and uniting.

3.12.1 见非和合 (Seeing isn't with mix and unite)

阿难。吾今复以前尘问汝。汝今犹以一切世间妄想和合，诸因缘性，而自疑惑，证菩提心和合起者。

“Ananda, now I will once again make use of the mundane objects before you to question you. You now hold that false thoughts mix and unite with the causes and conditions of everything in the world, and you wonder whether certification to Bodhi might arise from mixing and uniting.

则汝今者妙净见精。为与明和？为与暗和？为与通和？为与塞和？若明和者，且汝观明，当明现前，何处杂见？见相可辨，杂何形像？

“Accordingly, right now, does the wonderful pure seeing essence mix with light, does it mix with darkness, does it mix with emptiness or does it mix with solid objects? If it mixes with light, look further at the light: what place there in the light before you is combined with the seeing? If you can distinguish the characteristic of seeing, what does it look like in combination?

若非见者，云何见明？若即见者，云何见见？

“If it is not the seeing, how can you see the light? If it is the seeing, how can the seeing see itself?

必见圆满，何处和明？若明圆满，不合见和。

“If it is certain that the seeing is complete, what room will there be for it to mix with the light? If the light is complete, it cannot unite and mix with the seeing.

见必异明，杂则失彼性明名字。杂失明性，和明非义。彼暗与通，及诸群塞，亦复如是。

“If seeing is different from light, then both the nature and the light lose their identity when they combine. Since the combination results in the loss of the light and the nature, it is meaningless to say it mixes with light. The same principle applies to its mixing with darkness, with emptiness, or with solid objects.

3.12.2 见非不和合 (Seeing isn't without mixing and uniting)

复次阿难。又汝今者妙净见精，为与明合？为与暗合？为与通合？为与塞合？

“Moreover, Ananda, as you are right now, once again, does the wonderful pure seeing-essence unite with light, does it unite with darkness, does it unite with emptiness, or does it unite with solid objects?

若明合者，至于暗时，明相已灭，此见即不与诸暗合，云何见暗？若见暗时，不与暗合，与明合者，应非见明。既不见明，云何明合？了明非暗。

“If it unites with light, then when darkness comes the characteristic of light is extinguished, how will you be able to see darkness, since the seeing does not unite with darkness? If you do see darkness and yet at that time there is no union with darkness, but rather a union with light, then you would not have seen light. Since you would not have seen light, why is it that, when there is union with light, you are able to know clearly that it is light and not darkness?

彼暗与通，及诸群塞，亦复如是。”

“The same is true of its union with darkness, with emptiness, or with solid objects.”

阿难白佛言：“世尊。如我思惟，此妙觉元，与诸缘尘，及心念虑，非和合耶。”

Ananda said to the Buddha, “World Honored One, as I consider it, the source of this wonderful enlightenment does not mix or unite with any conditioned mundane object or with the mind’s speculation. Is that the case?”

佛言：“汝今又言觉非和合。吾复问汝，此妙见精非和合者，为非明和？为非暗和？为非通和？为非塞和？”

The Buddha said, “Now you say further that the enlightened nature is neither mixed nor united. So now I ask you further: as to this wonderful seeing-essence’s neither mixing nor uniting, does it not mix with light? Does it not mix with darkness? Does it not mix with emptiness? Does it not mix with solid objects?

若非明和，则见与明，必有边畔。

“If it does not mix with light, then between seeing and light there must be a boundary.

汝且谛观，何处是明？何处是见？在见在明，自何为畔？

“Examine it further: what place is light? What place is seeing? Where are the boundaries of the seeing and the light?

阿难，若明际中必无见者，则不相及，自不知其明相所在，畔云何成？

“Ananda, if there is no seeing within the boundaries of light, then there is no contact between them, and clearly one would not know where the characteristic of light is. Then how could its boundaries be realized?

彼暗与通，及诸群塞，亦复如是。

“As to its not mixing with darkness, with emptiness, or with solid objects, the principle is the same. 又妙见精，非和合者，为非明合？为非暗合？为非通合？为非塞合？

“Moreover, as to the wonderful seeing essence’s neither mixing nor uniting, does it not unite with light? Does it not unite with darkness? Does it not unite with emptiness? Does it not unite with solid objects? 若非明合，则见与明，性相乖角。如耳与明，了不相触。

“If it does not unite with light, then the seeing and the light are at odds with each other by nature, as are the ear and the light, which do not come in contact.

见且不知明相所在，云何甄明合非合理？

“Since the seeing does not know where the characteristic of light is, how can it determine clearly whether there is union?

彼暗与通，及诸群塞，亦复如是。

“As to its not uniting with darkness, with emptiness, or with solid objects, the principle is the same.

4 如来藏 (Buddha Nature)

阿难，汝犹未明一切浮尘，诸幻化相，当处出生，随处灭尽。幻妄称相，其性真为妙觉明体。

“Ananda, you have not yet understood that all the defiling objects that appear, all the illusory, ephemeral characteristics, spring up in the very spot where they also come to an end. They are what is called ‘illusory falseness.’ But their nature is in truth the bright substance of wonderful enlightenment.

如是乃至五阴六入，从十二处，至十八界，因缘和合，虚妄有生，因缘别离虚妄名灭。

“Thus it is throughout, up to the five skandhas and the six entrances, to the twelve places and the eighteen realms; the union and mixture of various causes and conditions account for their illusory and false existence, and the separation and dispersion of the causes and conditions result in their illusory and false extinction.

殊不能知生灭去来本如来藏，常住妙明，不动周圆妙真如性。性真常中求于去来迷悟生死，了无所得。

“Who would have thought that production, extinction, coming, and going are fundamentally the everlasting, wonderful light of the Treasury of the Thus Come One, the unmoving, all pervading perfection, the wonderful nature of true suchness! If within the true and eternal nature one seeks coming and going, confusion and enlightenment, or birth and death, there is nothing that can be obtained.

4.1 五阴 (Five skandha)

阿难，云何五阴本如来藏妙真如性？

“Ananda, why do I say that the five skandhas are basically the wonderful nature of true suchness, the Treasury of the Thus Come One?

4.1.1 色阴 (Form)

阿难，譬如有人，以清净目，观晴明空，唯一睛虚，回无所有。

“Ananda, consider this example: when a person who has pure clear eyes looks at clear, bright emptiness, he sees nothing but clear emptiness, and he is quite certain that nothing exists within it.

其人无故，不动目睛，瞪以发劳，则于虚空，别见狂华，复有一切狂乱非相。

“If, for no apparent reason, the person does not move his eyes, the staring will cause fatigue, and then of his own accord, he will see strange flowers in space and other unreal appearances that are wild and disordered.

色阴当知亦复如是。

“You should know that it is the same with the skandha of form.

阿难，是诸狂华，非从空来，非从目出。

“Ananda, the strange flowers come neither from emptiness nor from the eyes.

如是阿难。若空来者，既从空来，还从空入。若有出入，即非虚空。空若非空，自不容其华相起灭。如阿难体，不容阿难。

“The reason for this, Ananda, is that if the flowers were to come from emptiness, they would return to emptiness. If there is a coming out and a going in, the space would not be empty. If emptiness were not empty, then it could not contain the appearance of the arising and extinction of the flowers, just as Ananda's body cannot contain another Ananda.

若目出者，既从目出，还从目入。

“If the flowers were to come from the eyes, they would return to the eyes.

即此华性从目出故，当合有见。若有见者，去既华空，旋合见眼。若未见者，出既翳空，旋当翳眼。

“If the nature of the flowers were to come from the eyes, it would be endowed with the faculty of seeing. If it could see, then when it left the eyes it would become flowers in space, and when it returned it should see the eyes. If it did not see, then when it left the eyes it would obscure emptiness, and when it returned, it would obscure the eyes.

又见华时，目应无翳。云何晴空，号清明眼？

“Moreover, when you see the flowers, your eyes should not be obscured. So why is it that the eyes are said to be ‘pure and bright’ when they see clear emptiness?

是故当知色阴虚妄，本非因缘，非自然性。

“Therefore, you should know that the skandha of form is empty and false, because it neither depends on causes and conditions for existence nor is spontaneous in nature.

4.1.2 受阴 (Feeling)

阿难，譬如有人，手足宴安，百骸调适，忽如忘生，性无违顺。其人无故，以二手掌，于空相摩，于二手中，妄生涩滑冷热诸相。

“Ananda, consider the example of a person whose hands and feet are relaxed and at ease and whose entire body is in balance and harmony. He is unaware of his life processes, because there is nothing agreeable or disagreeable in his nature. However, for some unknown reason, the person rubs his two hands together in emptiness, and sensations of roughness, smoothness, cold, and warmth seem to arise from nowhere between his palms.

受阴当知亦复如是。

“You should know that it is the same with the skandha of feeling.

阿难。是诸幻触，不从空来，不从掌出。

“Ananda, all this illusory contact does not come from emptiness, nor does it come from the hands.

如是阿难。若空来者，既能触掌，何不触身。不应虚空，选择来触。

“The reason for this, Ananda, is that if it came from emptiness, then since it could make contact with the palms, why wouldn't it make contact with the body? It should not be that emptiness chooses what it comes in contact with.

若从掌出，应非待合。

“If it came from the palms, it could be readily felt without waiting for the two palms to be joined.

又掌出故，合则掌知，离则触入，臂腕骨髓，应亦觉知入时踪迹。

“What is more, if it were to come from the palms, then the palms would know when they were joined. When they separated, the contact would return into the arms, the wrists, the bones, and the marrow, and you also should be aware of the course of its entry.

必有觉心，知出知入。自有一物身中往来。何待合知，要名为触。

“It should also be perceived by the mind because it would behave like something coming in and going out of the body. In that case, what need would there be to put the two palms together to experience what is called ‘contact’?”

是故当知，受阴虚妄，本非因缘，非自然性。

“Therefore, you should know that the skandha of feeling is empty and false, because it neither depends on causes and conditions for existence nor is spontaneous in nature.

4.1.3 想阴 (Thinking)

阿难。譬如有人，谈说酢梅，口中水出。思蹋悬崖，足心酸涩。

“Ananda, consider the example of a person whose mouth waters at the mention of sour plums, or the soles of whose feet tingle when he thinks about walking along a precipice.

想阴当知，亦复如是。

“You should know that it is the same with the skandha of thinking.

阿难。如是酢说，不从梅生，非从口入。

“Ananda, you should know that the watering of the mouth caused by the mention of the plums does not come from the plums, nor does it come from the mouth.

如是阿难。若梅生者，梅合自谈，何待人说。若从口入，自合口闻，何须待耳。若独耳闻，此水何不耳中而出？

“The reason for this, Ananda, is that if it were produced from the plums, the plums should speak for themselves, why wait for someone to mention them? If it came from the mouth, the mouth itself should hear, and what need would there be to wait for the ear? If the ear alone heard, then why doesn’t the water come out of the ear?

想蹋悬崖，与说相类。

“Thinking about walking along a precipice is explained in the same way.

是故当知，想阴虚妄，本非因缘，非自然性。

“Therefore, you should know that the skandha of thinking is empty and false, since it neither depends upon causes and conditions for existence, nor is spontaneous in nature.

4.1.4 行阴 (Activity)

阿难，譬如瀑流，波浪相续，前际后际，不相越。

“Ananda, consider, for example, a swift rapids whose waves follow upon one another in orderly succession, the ones behind never overtaking the ones in front.

行阴当知，亦复如是。

“You should know that it is the same with the skandha of activity.

阿难，如是流性，不因空生，不因水有，亦非水性，非离空水。

“Ananda, thus the nature of the flow does not arise because of emptiness, nor does it come into existence because of the water. It is not the nature of water, and yet it is not separate from either emptiness or water.

如是阿难。若因空生，则诸十方无尽虚空，成无尽流，世界自然俱受沦溺。

“The reason for this, Ananda, is that if it arose because of emptiness, then the inexhaustible emptiness throughout the ten directions would become an inexhaustible flow, and all the worlds would inevitably be drowned.

若因水有，则此瀑流性应非水，有所有相，今应现在。

“If the swift rapids existed because of water, then their nature would differ from that of water and the location and characteristics of its existence would be apparent.

若即水性，则澄清时，应非水体。

“If their nature were simply that of water, then when they became still and clear they would no longer be made up of water.

若离空水，空非有外，水外无流。

“Suppose it were to separate from emptiness and water: there isn’t anything outside of emptiness, and outside of water there isn’t any flow.

是故当知，行阴虚妄，本非因缘，非自然性。

“Therefore, you should know that the skandha of activity is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

4.1.5 识阴 (Consciousness)

阿难，譬如有人，取频伽瓶，塞其两孔，满中擎空，千里远行，用饷他国。识阴当知亦复如是。

“Ananda, consider, for example, a man who picks up a kalavinka pitcher and stops up its two holes. He lifts up the pitcher filled with emptiness and, walking some thousand li away, presents it to another country. You should know that the skandha of consciousness is the same way.

阿难，如是虚空，非彼方来，非此方入，

“Thus, Ananda, the space does not come from one place, nor does it go to another.

如是阿难。若彼方来，则本瓶中既贮空去，于本瓶地，应少虚空。

“The reason for this, Ananda, is that if it were to come from another place, then when the stored up emptiness in the pitcher went elsewhere there would be less emptiness in the place where the pitcher was originally.

若此方入，开孔倒瓶，应见空出。

“If it were to enter this region: when the holes were unplugged and the pitcher was turned over, one would see emptiness come out.

是故当知，识阴虚妄，本非因缘，非自然性。

“Therefore, you should know that the skandha of consciousness is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

4.2 六入 (Six entrances)

[卷三] 复次阿难，云何六入，本如来藏妙真如性？

“Moreover, Ananda, why do I say that the six entrances have their origin in the wonderful nature of true suchness, the Treasury of the Thus Come One?

4.2.1 眼入 (Eye entrance)

阿难，即彼目睛瞪发劳者，兼目与劳，同是菩提瞪发劳相。

“Ananda, although the eye’s staring causes fatigue, the eye and the fatigue originate in Bodhi. Staring gives rise to the characteristic of fatigue.

因于明暗二种妄尘，发见居中，吸此尘象，名为见性。此见离彼明暗二尘，毕竟无体。

“Because a sense of seeing is stimulated in the midst of the two false, defiling objects of light and dark, defiling appearances are taken in; this is called the nature of seeing. Apart from the two defiling objects of light and dark, this seeing is ultimately without substance.

如是阿难，当知是见，非明暗来，非于根出，不于空生。

“Thus, Ananda, you should know that seeing does not come from light or dark, nor does it come forth from the sense organ, nor is it produced from emptiness.

何以故？若从明来，暗即随灭，应非见暗。若从暗来，明即随灭，应无见明。

“Why? If it came from light, then it would be extinguished when it is dark, and you would not see darkness. If it came from darkness, then it would be extinguished when it is light, and you would not see light.

若从根生，必无明暗。如是见精，本无自性。

“Suppose it came from the sense organ, which is obviously devoid of light and dark: a nature of seeing such as this would have no self-nature.

若于空出，前瞩尘象，归当见根。又空自观，何关汝入？

“Suppose it came forth from emptiness. When it looks in front of you, it sees the shapes of the defiling dust; turning around, it would see your sense organ. Moreover, if it were emptiness itself which sees, what connection would that have with your entrance?

是故当知眼入虚妄，本非因缘，非自然性。

“Therefore, you should know that the eye entrance is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

4.2.2 耳入 (Ear entrance)

阿难，譬如有人，以两手指急塞其耳，耳根劳故，头中作声，兼耳与劳，同是菩提瞪发劳相。

“Ananda, consider, for example, a person who suddenly stops up his ears with two fingers. Because the sense organ of hearing has become fatigued, a sound is heard in his head. However, both the ears and the fatigue originate in Bodhi. Monotony will produce the characteristic of fatigue.

因于动静二种妄尘，发闻居中，吸此尘象，名听闻性。此闻离彼动静二尘，毕竟无体。

“Because a sense of hearing is stimulated in the midst of the two false, defiling objects of movement and stillness, defiling appearances are taken in; this is called the nature of hearing. Apart from the two defiling objects of movement and stillness, this hearing is ultimately without substance.

如是阿难，当知是闻，非动静来，非于根出，不于空生。

“Thus, Ananda, you should know that hearing does not come from movement and stillness; nor does it come from the sense organ, nor is it produced from emptiness.

何以故？若从静来，动即随灭，应非闻动。若从动来，静即随灭，应无觉静。

“Why? If it came from stillness, it would be extinguished when there is movement, and you would not hear movement. If it came from movement, then it would be extinguished when there is stillness, and you would not be aware of the stillness.

若从根生，必无动静。如是闻体，本无自性。

“Suppose it came from the sense organ, which is obviously devoid of movement and stillness: a nature of hearing such as this would have no self nature.

若于空出，有闻成性，即非虚空。又空自闻，何关汝入？

“Suppose it came from emptiness: emptiness would then become hearing and would no longer be emptiness. Moreover, if it were emptiness itself which hears, what connection would it have with your entrance?

是故当知，耳入虚妄。本非因缘，非自然性。

“Therefore, you should know that the ear entrance is empty and false, since it neither depends upon causes and conditions for existence, nor is spontaneous in nature.

4.2.3 鼻入 (Nose entrance)

阿难，譬如有人，急畜其鼻，畜久成劳，则于鼻中，闻有冷触，因触分别，通塞虚实，如是乃至诸香臭气，兼鼻与劳，同是菩提瞪发劳相。

“Ananda, consider, for example, a person who inhales deeply through his nose. After he has inhaled for a long time it becomes fatigued, and then there is a sensation of cold in the nose. Because of that sensation, there are the distinctions of penetration and obstruction, of emptiness and actuality, and so forth, including all fragrant and stinking vapors. However, both the nose and the fatigue originate in Bodhi. Overexertion will produce the characteristic of fatigue.

因于通塞二种妄尘，发闻居中，吸此尘象，名嗅闻性。此闻离彼通塞二尘，毕竟无体。

“Because a sense of smelling is stimulated in the midst of the two false, defiling objects of penetration and obstruction, defiling appearances are taken in; this is called the nature of smelling. Apart from the two defiling objects of penetration and obstruction, this smelling is ultimately without substance.

当知是闻，非通塞来，非于根出，不予空生。

“You should know that smelling does not come from penetration and obstruction, nor does it come forth from the sense organ, nor is it produced from emptiness.

何以故？若从通来，塞则闻灭，云何知塞。如因塞有，通则无闻，云何发明香臭等触？

“Why? If it came from penetration, the smelling would be extinguished when there is obstruction, and then how could it experience obstruction? If it existed because of obstruction, then where there is penetration there would be no smelling; in that case, how would the awareness of fragrance, stench, and other such sensations come into being?

若从根生，必无通塞。如是闻机，本无自性。

“Suppose it came from the sense organ, which is obviously devoid of penetration and obstruction. A nature of smelling such as this would have no self nature.

若从空出，是闻自当回嗅汝鼻。空自有闻，何关汝入？

“Suppose it came from emptiness: smelling itself would turn around and smell your own nose. Moreover, if it were emptiness itself which smelled, what connection would it have with your entrance?

是故当知鼻入虚妄，本非因缘，非自然性。

“Therefore, you should know that the nose entrance is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

4.2.4 舌入 (Tongue entrance)

阿难，譬如有人，以舌舐吻，熟舐令劳。其人若病，则有苦味。无病之人，微有甜触。由甜与苦，显此舌根，不动之时，淡性常在。兼舌与劳，同是菩提瞪发劳相。

“Ananda, consider, for example, a person who licks his lips with his tongue. His excessive licking causes fatigue. If the person is sick, there will be a bitter flavor; a person who is not sick will have a subtle sweet sensation. Sweetness and bitterness demonstrate the tongue’s sense of taste. When the organ is inactive, a sense of tastelessness prevails. However, both the tongue and the fatigue originate in Bodhi. Stress produces the characteristic of fatigue.

因甜苦淡二种妄尘，发知居中，吸此尘象，名知味性。此知味性，离彼甜苦及淡二尘，毕竟无体。

Because the two defiling objects of sweetness and bitterness, as well as tastelessness, stimulate a recognition of taste which in turn draws in these defiling sensations, it becomes what is known as a sense of taste. Apart from the two defiling objects of sweetness and bitterness and apart from tastelessness, the sense of taste is originally without a substance.

如是阿难。当知如是尝苦淡知，非甜苦来，非因淡有，又非根出，不予空生。

“Thus, Ananda, you should know that the perception of sweetness, bitterness, and tastelessness does not come from sweetness or bitterness, nor does it exist because of tastelessness, nor does it arise from the sense organ, nor is it produced from emptiness.

何以故？若甜苦来，淡则知灭，云何知淡。若从淡出，甜即知亡，复云何知甜苦二相？

“For what reason? If it came from sweetness and bitterness, it would cease to exist when tastelessness was experienced, so how could it recognize tastelessness? If it arose from tastelessness, it would vanish when the flavor of sweetness was tasted, so how could it perceive the two flavors, sweet and bitter?

若从舌生，必无甜淡及与苦尘。斯知味根，本无自性。

“Suppose it came from the tongue which is obviously devoid of the defiling objects of sweetness and bitterness and of tastelessness. An essence of tasting such as this would have no self nature.

若于空出，虚空自味，非汝口知。又空自知，何关汝入？

“Suppose it came from emptiness: the sense of taste would be experienced by emptiness instead of by the mouth. Suppose, moreover, that it was emptiness itself which tasted; what connection would that have with your entrance?

是故当知，舌入虚妄，本非因缘，非自然性。

“Therefore, you should know that the tongue entrance is empty and false since it neither depends upon causes and conditions for existence nor is it spontaneous in nature.

4.2.5 身入 (Body entrance)

阿难，譬如有人，以一冷手。触于热手。若冷势多，热者从冷。若热功胜，冷者成热。如是以此合觉之触，显于离知。涉势若成，因于劳触。兼身与劳，同是菩提瞪发劳相。

“Ananda, consider, for example, a person who touches his warm hand with his cold hand. If the cold is in excess of the warmth, the warm hand will become cold; if the warmth is in excess of the cold, his cold hand will become warm. So the sensation of warmth and cold is felt through the contact and separation of the two hands. Fatiguing contact results in the interpenetration of warmth and cold. However, both the body and the fatigue originate in Bodhi. Protraction produces the characteristic of fatigue.

因于离合二种妄尘，发觉居中，吸此尘象。名知觉性。此知觉体，离彼离合违顺二尘，毕竟无体。

“Because a physical sensation is stimulated in the midst of the two defiling objects of separation and union, defiling appearances are taken in; this is called the awareness of sensation. Apart from the two sets of defiling objects of separation and union, and pleasantness and unpleasantness, the awareness of sensation is originally without a substance.

如是阿难。当知是觉，非离合来，非违顺有，不予根出，又非空生。

“Thus, Ananda, you should know that this sensation does not come from separation and union, nor does it exist because of pleasantness and unpleasantness, nor does it arise from the sense organ, nor is it produced from emptiness.

何以故？若合时来，离当已灭，云何觉离。违顺二相，亦复如是。

“For what reason? If it arose when there was union, it would disappear when there was separation, so how could it sense the separation? The two characteristics of pleasantness and unpleasantness are the same way.

若从根出，必无离合违顺四相。则汝身知，元无自性。

“Suppose it came from the sense organ, which is obviously devoid of the four characteristics of union, separation, pleasantness, and unpleasantness; an awareness of physical sensation such as this would have no self nature.

必于空出，空自知觉，何关汝入？

“Suppose it came from emptiness; the awareness of sensations would be experienced by emptiness itself, what connection would that have with your entrance?

是故当知身入虚妄。本非因缘，非自然性。

“Therefore you should know that the body entrance is empty and false, since it neither depends upon causes and conditions for existence, nor is spontaneous in nature.

4.2.6 意入 (Mind entrance)

阿难，譬如有人，劳倦则眠，睡熟便寤，览尘斯忆，失忆为忘，是其颠倒生住异灭，吸习中归，不相越，称意知根。兼意与劳，同是菩提瞪发劳相。

“Ananda, consider, for example, a person who becomes so fatigued that he goes to sleep. Having slept soundly, he awakens and tries to recollect what he experienced while asleep. He recalls some things and forgets others. Thus, his upside-downness goes through production, dwelling, change, and extinction, which are taken in and returned to a center habitually, each following the next without ever being overtaken. This is known as the mind organ or intellect. The mind and the fatigue are both Bodhi. Persistence produces the characteristic of fatigue.

因于生灭二种妄尘，集知居中，吸撮内尘，见闻逆流，流不及地，名觉知性。

“The two defiling objects of production and extinction stimulate a sense of knowing which in turn grasps these inner sense data, reversing the flow of seeing and hearing. Before the flow reaches the ground

it is known as the faculty of intellect.

此觉知性，离彼寤寐生灭二尘，毕竟无体。

“Apart from the two sets of defiling objects of waking and sleeping and of production and extinction, the faculty of intellect is originally without substance.

如是阿难，当知如是觉知之根，非寤寐来，非生灭有，不于根出，亦非空生。

“Thus, Ananda, you should know that the faculty of intellect does not come from waking, sleeping, production, or extinction, nor does it arise from the sense organ, nor is it produced from emptiness.

何以故？若从寤来，寐即随灭，将何为寐。必生时有，灭即同无，令谁受灭。若从灭有，生即灭无，谁知生者。

“For what reason? If it came from waking, it would disappear at the time of sleeping, so how could it experience sleep? If it came from production, it would cease to exist at the time of extinction, so how could it undergo extinction? If it came from extinction it would disappear at the time of production, so how could it know about production?

若从根出寤寐二相随身开合，离斯二体，此觉知者，同于空华，毕竟无性。

“Suppose it came from the sense organ; waking and sleeping cause only a physical opening and closing respectively. Apart from these two movements, the faculty of intellect is as unsubstantial as flowers in space, because it is fundamentally without a self nature.

若从空生，自是空知，何关汝入？

“Suppose it came from emptiness; the sense of intellect would be experienced by emptiness instead of by the mind. Then what connection would that have with your entrance?

是故当知，意入虚妄，本非因缘，非自然性。

“Therefore, you should know that the mind entrance is empty and false, since it neither depends upon causes and conditions for existence nor is spontaneous in nature.

4.3 十二处 (Twelve places)

复次阿难，云何十二处，本如来藏妙真如性？

“Moreover, Ananda, why do I say that the twelve places are basically the wonderful nature of true suchness, the Treasury of the Thus Come One?

4.3.1 色与见 (Form and seeing)

阿难，汝且观此只陀树林，及诸泉池。

Ananda, look again at the trees in the Jeta Grove and the fountains and pools.

于意云何？此等为是色生眼见，眼生色相。

“What do you think? Do these things come into being because the forms are produced and thus the eyes see, or because the eyes produce the characteristics of form?

阿难。若复眼根，生色相者。见空非色，色性应销。销则显发一切都无。色相既无，谁明空质。空亦口是。

“Ananda, if the organ of sight were to produce the characteristics of form, then the nature of form would be obliterated when you see emptiness, which is not form. Once it was obliterated, everything that is manifest would disappear. Since the characteristics of form would then be absent, who would be able to understand the nature of emptiness? The same is true of emptiness.

若复色尘，生眼见者，观空非色，见即销亡。亡则都无，谁明空色。

“If, moreover, the defiling objects of form were to produce the eye's seeing, then seeing would perish upon looking at emptiness, which is not form, and once it perished, everything would disappear. Then who would be able to understand emptiness and form?

是故当知见与色空，俱无处所。即色与见，二处虚妄。本非因缘，非自然性。

“Therefore, you should know that neither seeing nor form nor emptiness has a location, and thus the two places of form and seeing are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

4.3.2 听与声 (Hearing and sound)

阿难，汝更听此只陀园中，食办击鼓，众集撞钟，钟鼓音声，前后相续。

“Ananda, listen again to the drum being beaten in the Jeta Garden when the food is ready. The Assembly gathers as the bell is struck. The sounds of the bell and the drum follow one another in succession.

于意云何？此等为是声来耳边，耳往声处。

“What do you think? Do these things come into existence because the sound comes to the region of the ear, or because the ear goes to the place of the sound?

阿难，。若复此声，来于耳边，如我乞食室罗筏城。在只陀林，则无有我。此声必来阿难耳处。目连迦叶，应不俱闻。何况其中一千二百五十沙门，一闻钟声。同来食处。

“Again, Ananda, suppose that the sound comes to the region of the ear. Similarly, when I go to beg for food in the city of Shravasti, I am no longer in the Jeta Grove. If the sound definitely goes to the region of Ananda’s ear, then neither Maudgalyayana nor Kashyapa would hear it, and even less the twelve hundred and fifty Shramanas who, upon hearing the sound of the bell, come to the dining hall at the same time.

若复汝耳，往彼声边。如我归住只陀林中。在室罗城，则无有我。汝闻鼓声，其耳已往击鼓之处，钟声齐出，应不俱闻。何况其中象马牛羊，种种音响。

“Again, suppose that the ear goes to the region of the sound. Similarly, when I return to the Jeta Grove, I am no longer in the city of Shravasti. When you hear the sound of the drum, your ear will already have gone to the place where the drum is being beaten. Thus, when the bell peals, you will not hear the sound . even the less that of the elephants, horses, cows, sheep, and all the other various sounds around you.

若无来往，亦复无闻。

“If there is no coming or going, there will be no hearing, either.

是故当知听与音声，俱无处所，即听与声，二处虚妄。本非因缘，非自然性。

“Therefore, you should know that neither hearing nor sound has a location, and thus the two places of hearing and sound are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

4.3.3 嗅与香 (Smelling and fragrance)

阿难，汝又嗅此炉中 檀，此香若复然于一铢，室罗筏城四十里内，同时闻气。

“Moreover, Ananda, you smell the chandana in this censer. When one particle of this incense is lit, it can be smelled simultaneously through forty li around the city of Shravasti.

于意云何？此香为复生 檀木，生于汝鼻，为生于空。

“What do you think? Is this fragrance produced from the chandana wood? Is it produced in your nose, or does it arise within emptiness?

阿难，若复此香，生于汝鼻，称鼻所生，当从鼻出。鼻非 檀，云何鼻中有 檀气。称汝闻香，当于鼻入。鼻中出香，说闻非义。

“Again, Ananda, suppose this fragrance is produced from your nose. What is said to be produced from the nose should come forth from the nose. Your nose is not chandana, so how can the nose have the fragrance of chandana? When you say you smell fragrance, it should enter your nose. For the nose to emit fragrance is not the meaning of smelling.

若生于空，空性常恒，香应常在，何藉炉中， 此枯木。

“Suppose it is produced from within emptiness. The nature of emptiness is everlasting and unchanging, and so the fragrance should be eternally present. What need should there be to rely on burning the dry wood in the censer?

若生于木，则此香质，因 成烟。若鼻得闻，合蒙烟气。其烟腾空，未及遥远，四十里内，云何已闻？

“Suppose it is produced from the wood. Now, the nature of this incense is such that it gives off smoke when it is burned. If the nose smells it, it should be filled with smoke. The smoke rises into the air, and before it has reached the distance, how is it that the fragrance is already being smelled at a distance of forty li?

是故当知，香鼻与闻，俱无处所。即嗅与香，二处虚妄。本非因缘，非自然性。

“Therefore, you should know that neither the fragrance, nor the nose’s smelling has a location, and so the two places of smelling and fragrance are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

4.3.4 尝与味 (Taste and flavor)

阿难，汝常二时，众中持钵，其间或遇酥酪醍醐，名为上味。

“Ananda, twice every day you take up your bowl along with the rest of the assembly, and among what you receive may be things of supreme flavor, such as curds, buttermilk, and clarified butter.

于意云何？此味为复生于空中，生于舌中，为生食中。

“What do you think? Are these flavors produced from emptiness, do they come forth from the tongue, or are they produced from the food?

阿难，若复此味，生于汝舌，在汝口中，只有一舌，其舌尔时已成酥味，遇黑石蜜应不推移。

“Again, Ananda, suppose that the flavors came from your tongue; now there is only one tongue in your mouth. When that tongue had already become the flavor of curds, then it would not change if it encountered some dark rock candy.

若不变移，不名知味。若变移者，舌非多体，云何多味一舌之知？

“Suppose it did not change: that would not be what is called knowing tastes. Suppose it did change: the tongue is not many substances, and how could one tongue know so many tastes?

若生于食，食非有识，云何自知？又食自知，即同他食，何预于汝，名味之知？

“Suppose it were produced from the food. The food does not have consciousness; how could it know tastes? Moreover, if the food itself were to recognize them, that would be the same as someone else eating. Then what connection would that have with what is called your recognition of tastes?

若生于空，汝啖虚空，当作何味？必其虚空若作碱味，既碱汝舌，亦碱汝面，则此界人，同于海鱼。既常受碱，了不知淡。若不识淡，亦不觉碱。必无所知，云何名味？

“Suppose it were produced in emptiness. When you eat emptiness, what flavor does it have? Suppose that emptiness had the flavor of salt. Then since your tongue was salty, your face would also be salty, and likewise everyone in the world would be like fish in the sea. Since you would be constantly influenced by salt, you would never know tastelessness. If you did not recognize tastelessness, you would not be aware of the saltiness, either. You would not know anything at all. How could that be what is called taste?

是故当知，味舌与尝，俱无处所。即尝与味，二俱虚妄。本非因缘，非自然性。

“Therefore, you should know that neither flavors nor the tongue’s tasting has a location; and, so the two places of tasting and flavor are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

4.3.5 身与触 (Body and touch)

阿难。汝常晨朝以手摩头。

“Ananda, early every morning you rub your head with your hand.

于意云何？此摩所知，谁为能触，能为在手，为复在头。

“What do you think? When there is a sensation of the rubbing, where does the ability to make contact lie? Is the ability in the hands or is it in the head?

若在于手，头则无知，云何成触？若在于头，手则无用，云何名触？

“If it were in the hands, then the head would have no knowledge of it, and how could that be what is called touch? If it were in the head, then the hands would be useless, and how could that be what is called touch?

若各各有，则汝阿难，应有二身。

“If each had it, then you, Ananda, would have two bodies.

若头与手一触所生，则手与头，当为一体。若一体者，触则无成。

“If there were only one touch in the head and the hand, then the hand and the head would be of one substance. If they were one substance, then no touch would be possible.

若二体者，触谁为在。在能非所，在所非能。不应虚空与汝成触。

“If they were two substances, to which would the touch belong? The one which was capable of touch would not be the one that was touched. The one that was touched would not be the one that was capable of touch. Nor should it be that the touch came into being between you and emptiness.

是故当知，觉触与身，俱无处所。即身与触，二俱虚妄。本非因缘，非自然性。

“Therefore, you should know that neither the sensation of touch nor the body has a location. And so the two places of the body and touch are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

4.3.6 意与法 (Mind and dharma)

阿难，汝常意中，所缘善恶无记三性，生成法则。

“Ananda, your mind is always conditioned by three qualities - good, bad, and indeterminate - which produce patterns of dharmas.

此法为复即心所生，为当离心，别有方所。

“Are these dharmas produced by the mind, or do they have a special place apart from the mind?

阿难，若即心者，法则非尘。非心所缘，云何成处？

“Ananda, if they were the mind, the dharmas would not be its defiling objects. Since they would not be conditions of the mind, how could you say that they had a location?

若离心于，别有方所，则法自性，为知非知。

“Suppose they were to have a special place apart from the mind: then would the dharmas themselves be able to know?

知则名心，异汝非尘，同他心量。即汝即心，云何汝心，更二于汝。

“If they were to have a sense of knowing, they would be called a mind. If they were something other than you, they would be someone else's mind, since they are not defiling objects. If they were the same as you, they would be your own mind. But, how could your mind stand apart from you?

若非知者，此尘既非色声香味，离合冷暖，及虚空相，当于何在。

“Suppose they were to have no sense of knowing; yet these defiling objects are not forms, sounds, smells, or tastes; they are neither cold nor warmth, nor the characteristic of emptiness. Where would they be located?

今于色空，都无表示，不应人间，更有空外。心非所缘，处从谁立。

“We have established that they are represented in neither form nor emptiness; nor is it likely that they exist somewhere in the human realm beyond emptiness, for if they did, the mind could not be aware of them. Whence, then, would they arise?

是故当知，法则与心，俱无处所。则意与法，二俱虚妄。本非因缘，非自然性。

“Therefore, you should know that neither dharmas nor the mind has a location. And, so the two places of mind and dharmas are empty and false. Their origin is not in causes and conditions, nor do their natures arise spontaneously.

4.4 十八界 (Eighteen realms)

复次阿难，云何十八界，本如来藏妙真如性？

“Moreover, Ananda, why do I say that the eighteen realms are basically the wonderful nature of true suchness, the Treasury of the Thus Come One?

4.4.1 眼与色及色界 (Eye and form and seeing)

阿难，如汝所明，眼色为缘，生于眼识。

“Ananda, as you understand it, the eyes and form create the conditions that produce the eye consciousness.

此识为复因眼所生，以眼为界？因色所生，以色为界？

“Is the consciousness produced because of the eyes, such that the eyes are its realm? Or is it produced because of form, such that form is its realm?

阿难，若因眼生，既无色空，无可分别，纵有汝识，欲将何用？

“Ananda, if it were produced because of the eyes, then in the absence of emptiness and form it would not be able to make distinctions; and, so even if you had a consciousness, what use would it be?

汝见又非青黄赤白，无所表示，从何立界？

“Moreover, your seeing is neither green, yellow, red, nor white. There is virtually nothing in which it is represented, therefore, what is the realm established from?

若因色生，空无色时，汝识应灭，云何识知是虚空性？

“Suppose it were produced because of form. In emptiness, when there was no form, your consciousness would be extinguished. Then, why is it that the consciousness knows the nature of emptiness?

若色变时，汝亦识其色相迁变，汝识不迁，界从何立？

“Suppose a form changes. You are also conscious of the changing appearance; but your eye consciousness does not change. Where is the boundary established?

从变则变，界相自无。不变则恒。既从色生，应不识知虚空所在。

“If the eye consciousness were to change when form changed, then there would be no appearance of a realm. If it were not to change, it would be constant, and given that it was produced from form, it should have no conscious knowledge of where there was emptiness.

若兼二种，眼色共生，合则中离，离则两合，体性杂乱，云何成界？

“Suppose the eye consciousness arose both from the eyes and from form. If they were united, there would still be a point of separation. If they were separate, there would still be a point of contact. Hence, the substance and nature would be chaotic and disorderly; how could a realm be set up?

是故当知眼色为缘，生眼识界，三处都无。则眼与色，及色界三，本非因缘，非自然性。

“Therefore, you should know that as to the eyes and form being the conditions that produce the realm of eye-consciousness, none of the three places exists. Thus, the three aspects of the eyes, form, and the form realm do not have their origin in causes and conditions, nor do their natures arise spontaneously.

4.4.2 耳与声及声界 (Ear and sound and hearing)

阿难，又汝所明，耳声为缘，生于耳识。

“Moreover, Ananda, as you understand it, the ear and sound create the conditions that produce the ear consciousness.

此识为复因耳所生，以耳为界？因声所生，以声为界？

“Is this consciousness produced because of the ear such that the ear is its realm, or is it produced because of sound, such that sound is its realm?

阿难。若因耳生，动静二相，既不现前，根不成知。必无所知，知尚无成，识何形貌？

“Ananda, suppose the ear consciousness were produced because of the ear. The organ of hearing would have no awareness in the absence of both movement and stillness. Thus, nothing would be known by it. Since the organ would lack awareness, what would characterize the consciousness?

若取耳闻，无动静故，闻无所成。云何耳形，杂色触尘，名为识界？则耳识界，复从谁立？

“You may hold that the ears hear, but when there is no movement and stillness, hearing cannot occur. How, then, could the ears, which are but physical forms, unite with external objects to be called the realm of consciousness? Once again, therefore, how would the realm of consciousness be established?

若生于声，识因声有，则不关闻，无闻则亡声相所在。

“Suppose it was produced from sound. If the consciousness existed because of sound, then it would have no connection with hearing. Without hearing, then the characteristic of sound would have no location.

识从声生，许声因闻而有声相，闻应闻识，

“Suppose consciousness existed because of sound. Given that sound exists because of hearing, which causes the characteristic of sound to manifest, then you should also hear the hearing consciousness.

不闻非界。闻则同声。识已被闻，谁知闻识。若无知者，终如草木。

“If the hearing consciousness is not heard, there is no realm. If it is heard, then it is the same as sound. If the consciousness itself is heard, who is it that perceives and hears the consciousness? If there is no perceiver, then in the end you would be like grass or wood.

不应声闻杂成中界。界无中位，则内外相，复从何成？

“Nor is it likely that the sound and hearing mix together to form a realm in between. Since a realm in between could not be established, how could the internal and external characteristics be delineated?

是故当知，耳声为缘，生耳识界，三处都无。则耳与声，及声界三，本非因缘，非自然性。

“Therefore, you should know that as to the ear and sound creating the conditions which produce the realm of the ear consciousness, none of the three places exists. Thus, the three aspects of the ear, sound, and sound consciousness do not have their origin in causes and conditions, nor do their natures arise spontaneously.

4.4.3 鼻与香及香界 (Nose and fragrance and smelling)

阿难，又汝所明，鼻香为缘，生于鼻识。

“Moreover, Ananda, as you understand it, the nose and smells create the conditions that produce the nose-consciousness.

此识为复因鼻所生，以鼻为界？因香所生，以香为界？

“Is this consciousness produced because of the nose, such that the nose is its realm? Or, is it produced because of smells, such that smells are its realm?

阿难，若因鼻生，则汝心中，以何为鼻。为取肉形双爪之相。为取嗅知动摇之性。

“Suppose, Ananda, that the nose consciousness were produced because of the nose, then in your mind, what do you take to be the nose? Do you hold that it takes the form of two fleshy claws, or do you hold it is an inherent ability of the nature which perceives smells as a result of movement?

若取肉形，肉质乃身，身知即触，名身非鼻，名触即尘。鼻尚无名，云何立界？

“Suppose you hold that it is fleshy claws which form an integral part of your body. Since the body's perception is touch, the sense organ of smelling would be named ‘body’ instead of ‘nose,’ and the objects of smelling would be objects of touch. Since it would not even have the name ‘nose,’ how could a realm be established for it?

若取嗅知，又汝心中以何为知？以肉为知，则肉之知，元触非鼻。

“Suppose you held that the nose was the perceiver of smells. Then, in your mind, what is it that perceives? Suppose it were the flesh that perceived. Basically, what the flesh perceives is objects of touch, which have nothing to do with the nose.

以空为知，空则自知，肉应非觉。如是则应虚空是汝，汝身非知。今日阿难，应无所在。

“Suppose it were emptiness that perceived. Then emptiness would itself be the perceiver, and the flesh would have no awareness. Thus, empty space would be you, and since your body would be without perception, Ananda would not exist.

以香为知，知自属香，何预于汝？

“If it is the smell that perceives, perception itself would lie with the smell. What would that have to do with you?”

若香臭气，必生汝鼻，则彼香臭二种流气，不生伊兰。及檀木。二物不来，汝自嗅鼻，为香为臭。臭则非香，香则非臭。

“If it is certain that vapors of fragrance and stench are produced from your nose, then the two flowing vapors of fragrance and stench would not arise from the wood of airavana or chandana. Given that the smell does not come from these two things, when you smell your own nose, is it fragrant, or does it stink? What stinks does not give off fragrance; what is fragrant does not stink.

若香臭二俱能闻者，则汝一人，应有两鼻。对我问道，有二阿难，谁为汝体？

“Suppose you say you can smell both the fragrance and the stench; then you, one person, would have two noses, and I would now be addressing questions to two Anandas. Which one is you?”

若鼻是一，香臭无二，臭既为香，香复成臭。二性不有，界从谁立？

“Suppose there is one nose; then fragrance and stench would not be two. Since stench would be fragrance and fragrance would become stench, there would not be two natures, thus what would make up the realm?”

若因香生，识因香有。如眼有见，不能观眼。因香有故，应不知香。

“If the nose consciousness were produced because of smells, it follows that it is in existence just because of smells. Just as the eyes can see but are unable to see themselves, so, too, if it exists because of smells, it would not be aware of smells.

知即非生。不知非识。香非知有，香界不成。识不知香，因界则非从香建立。

“If it is aware of smells, then it is not produced from smells. If it had no awareness, the realm of smelling would not come into being. If the consciousness were not aware of smells, then the realm would not be established from smells.

既无中间，不成内外。彼诸闻性，毕竟虚空。

“Since there is no intermediate realm of consciousness, there is no basis for establishing anything internal or external, either. Therefore, the nature of smelling is ultimately empty and false.

是故当知，鼻香为缘，生鼻识界，三处都无。则鼻与香，及香界三，本非因缘，非自然性。

“Therefore, you should know that, as to the nose and smells being the conditions which produce the realm of the nose consciousness, none of the three places exists. Thus, the three aspects of the nose, smells, and the realm of smelling do not have their origin in causes and conditions, nor do their natures arise spontaneously.

4.4.4 舌与味及舌界 (Tongue and flavor and tasting)

阿难，又汝所明，舌味为缘，生于舌识。

“Moreover, Ananda, as you understand it, the tongue and flavors create the conditions that produce the tongue-consciousness.

此识为复因舌所生，以舌为界？因味所生，以味为界？

“Is the consciousness produced because of the tongue, such that the tongue is its realm, or is it produced because of the flavors, such that the flavors are its realm?”

阿难，若因舌生，则诸世间甘蔗、乌梅、黄连、石盐、细辛、姜、桂、都无有味。汝自尝舌，为甜为苦。

“Suppose, Ananda, that it were produced because of the tongue. Then all the sugar cane, black plums, huang lien, salt, wild ginger, ginger, and cassia in the world would be entirely without flavor. Also, when you taste your own tongue, is it sweet or bitter?”

若舌性苦，谁来尝舌。舌不自尝，孰为知觉。

“Suppose the nature of your tongue were bitter. Then, what would it be that tasted the tongue? Since the tongue cannot taste itself, who would have the sense of taste?”

舌性非苦，味自不生，云何立界？

“If the nature of the tongue were not bitter, there would be no flavor engendered by it. Thus, how could a realm be established?

若因味生，识自为味，同于舌根，应不自尝，云何识知是味非味？

“If it were produced because of flavor, the consciousness itself would be a flavor. The case would be the same as with the tongue organ being unable to taste itself. How could the consciousness know whether it had flavor or not?

又一切味，非一物生。既多生，识应多体。

“Moreover, flavors do not all come from one thing. Since flavors are produced from many things, the consciousness would have many substances.

识体若一，体必味生。咸淡甘辛，和合俱生，诸变异相，同为一味，应无分别。

“Suppose that the consciousness were of a single substance and that the substance was definitely produced from flavor. Then, when salt, bland, sweet, and pungent were combined, their various differences would change into a single flavor and there would be no distinctions among them.

分别既无，则不名识，云何复名舌味识界？

“If there were no distinctions, it could not be called consciousness. So, how could it further be called the realm of tongue, flavor, and consciousness?

不应虚空，生汝心。

“Nor can it be that empty space produces your conscious awareness.

舌味和合，即于是中元无自性，云何界生？

“The tongue and flavors could not combine without each losing its basic nature. How could a realm be produced?

是故当知，舌味为缘，生舌识界，三处都无。则舌与味，及舌界三，本非因缘，非自然性。

“Therefore, you should know that, as to the tongue and flavors being the conditions that produce the realm of tongue consciousness, none of the three places exists. Thus, the three aspects of the tongue, flavors, and the realm of the tongue do not have their origin in causes and conditions, nor do their natures arise spontaneously.

4.4.5 身与触及身界 (Body and touch and feeling)

阿难，又汝所明，身触为缘，生于身识。

“Moreover, Ananda, as you understand it, the body and objects of touch create the conditions that produce the body consciousness.

此识为复因身所生，以身为界？因触所生，以触为界？

“Is this consciousness produced because of the body, such that the body is its realm, or is it produced because of objects of touch, such that objects of touch are its realm?

阿难，若因身生，必无合离二觉观缘，身何所识？

“Suppose, Ananda, that it were produced because of the body. When there was no awareness of the two conditions of contact with and separation from objects of touch, what would the body be conscious of?

若因触生，必无汝身，谁有非身知合离者？

“Suppose it were produced because of objects of touch. Then you would not need your body. Without a body, what could perceive contact with and separation from objects of touch?

阿难。物不触知，身知有触。

“Ananda, things do not perceive objects of touch. It is the body that perceives objects of touch.

知身即触，知触即身。即触非身，即身非触。

“What the body knows is objects of touch, and what is aware of objects of touch is the body. What is objects of touch is not the body, and what is the body is not objects of touch.

身触二相，元无处所。合身即为身自体性。离身即是虚空等相。

“The two characteristics of body and objects of touch are basically without a location. If it united with the body, it would be the body’s own substance and nature. If it were apart from the body, it would have the same appearance as empty space.

内外不成，中云何立？中不复立，内外性空则汝识生，从谁立界？

“Since the inside and the outside don’t stand up, how can one set up a middle? The middle cannot be set up, either. The inside and the outside are by nature empty. From what realm, then, is your consciousness born?

是故当知，身触为缘，生身识界，三处都无。则身与触，及身界三，本非因缘，非自然性。

“Therefore, you should know that, as to the body and objects of touch being the conditions that produce the realm of body consciousness, none of the three places exists. Thus, the three aspects of the body, objects of touch, and the realm of the body do not have their origin in causes and conditions, nor do their natures arise spontaneously.

4.4.6 意与法及眼界 (Mind and dharma and consciousness)

阿难，又汝所明，意法为缘，生于意识。

“Moreover, Ananda, as you understand it, the mind and dharmas create the conditions that produce the mind consciousness.

此识为复因意所生，以意为界？因法所生，以法为界？

“Is this consciousness produced because of the mind, such that the mind is its realm, or is it produced because of dharmas, such that dharmas are its realm?

阿难，若因意生，于汝意中，必有所思，发明汝意。若无前法，意无所生。离缘无形，识将何用？

“Suppose, Ananda, that it were produced because of the mind. In your mind there certainly must be thoughts; these give expression to your mind. If there are no dharmas before you, the mind does not give rise to anything. Apart from conditions, it has no shape; thus, what use would the consciousness be?

又汝识心，与诸思量，兼了别性，为同为异。同意即意，云何所生？异意不同，应无所识。若无所识，云何意生？若有所识，云何识意？唯同与异，二性无成，界云何立？

“Moreover, is your conscious awareness the same as your mind organ, with its capacity to understand and make distinctions, or is it different? If it were the same as the mind, it would be the mind; how could it be something else that arises? If it were different from the mind, it should thereby be devoid of consciousness. If there were no consciousness, how would it arise from the mind? If there were consciousness, how would it differ from the mind? Since it is by nature neither the same nor different, how can a realm be established?

若因法生世间诸法，不离五尘。汝观色法，及诸声法，香法味法，及与触法，相状分明，以对五根，非意所摄，

“Suppose it were produced because of dharmas. None of the dharmas of the world exists apart from the five defiling objects. Consider the dharmas of form, the dharmas of sound, the dharmas of smell, the dharmas of taste, and the dharmas of touch: each has a clearly distinguishable appearance and is matched with one of the five organs. They are not what the mind takes in.

汝识决定依于法生。今汝谛观，法法何状？

“Suppose your consciousness were indeed produced through a reliance on dharmas. Take a close look at them now: what does each and every dharma look like?

若离色空，动静通塞，合离生灭，越此诸相，终无所得。

“Underlying the characteristics of form and emptiness, movement and stillness, penetration and obstruction, unity and separation, and production and extinction there is nothing at all.

生则色空诸法等生。灭则色空诸法等灭。所因既无，因生有识，作何形相。相状不有，界云何生？

“When there is production, then form, emptiness, and all dharmas are produced. When there is extinction, then form, emptiness, and all dharmas are extinguished. Since what is causal does not exist, if those causes produce the consciousness, what appearance does the consciousness assume? If there is nothing discernable about the consciousness, how can a realm be established for it?

是故当知，意法为缘，生意识界，三处都无。则意与法，及意界三，本非因缘，非自然性。”

“Therefore, you should know that, as to the mind and dharmas being the conditions that produce the realm of the mind consciousness, none of the three places exists. Thus, the three aspects of the mind, dharmas, and the realm of the mind do not have their origin in causes and conditions, nor do their natures arise spontaneously.”

4.5 七大 (Seven elements)

阿难白佛言：“世尊。如来常说和合因缘，一切世间种种变化，皆因四大和合发明。

Ananda said to the Buddha, “World Honored One, the Thus Come One has often spoken of the mixture and union of causes and conditions, saying that the transformations of everything in the world are created from the mixing and uniting of the four elements.

云何如来，因缘略然，二俱排摈。我今不知，斯义所属。

“Why does the Thus Come One reject causes and conditions and spontaneity as well? I do not know how to understand your meaning now.

惟垂哀愍，开示众生，中道了义，无戏论法。”

“Please be so compassionate as to instruct us living beings in the final meaning of the Middle Way: in the dharmas which are not idle theories.”

尔时世尊，告阿难言：“汝先厌离声闻缘觉诸小乘法，发心勤求无上菩提。故我今时，为汝开示第一义谛。

The World Honored One then told Ananda, “You have renounced the Small Vehicle dharmas of the Sound Hearers and those enlightened to conditions and have resolved to diligently seek unsurpassed Bodhi. Because of that, I will now explain the foremost truth to you.

如何复将世间戏论，妄想因缘，而自缠绕。

“Why do you still bind yourself up in the idle theories and false thoughts current among people of the world?

汝虽多闻，如说药人，真药现前，不能分别。如来说为真可怜愍。

“Although you are very learned, you are like someone who can discuss medicines but cannot distinguish a real medicine when it is placed before you. The Thus Come One says that you are truly pitiful.

汝今谛听，吾当为汝，分别开示。亦令当来修大乘者，通达实相。”

“Listen attentively now as I explain this point in detail for you and also for those of the future who cultivate the Great Vehicle, so that you all can penetrate to the real appearance.”

阿难默然，承佛圣旨。

Ananda was silent and awaited the Buddha’s holy instruction.

“阿难。如汝所言四大和合，发明世间种种变化。

“Ananda, according to what you said, the mixing and uniting of the four elements create the myriad transformations of everything in the world.

4.5.1 色 (Form)

阿难。若彼大性，体非和合，则不能与诸大杂和。犹如虚空，不和诸色。

“Ananda, if the nature of those elements does not mix and unite in substance, then they cannot combine with other elements, just as empty space cannot combine with forms.

若和合者，同于变化。始终相成，生灭相续。生死死生，生生死死，如旋火轮，未有休息。

“Assuming that they do mix and unite, they are then only in a process of transformation in which they depend on one another for existence from beginning to end. In the course of transformation they are produced and extinguished, being born and then dying, dying and then being born, in birth after birth, in death after death, the way a torch spun in a circle forms an unbroken wheel of flame.

阿难。如水成冰，冰还成水。

“Ananda, the process is like water becoming ice and ice becoming water again.

汝观地，粗为大地，细为微尘。

“Consider the nature of earth: its coarse particles make up the great earth. Its fine particles make up motes of dust, down to and including motes of dust bordering upon emptiness.

至邻虚尘，析彼极微色边际相，七分所成。更析邻虚，即实空性。

“If one divides those fine motes of dust, their appearance is at the boundaries of form. Then divide those into seven parts.

阿难。若此邻虚，析成虚空，当知虚空，出生色相。

“Ananda, if this mote of dust bordering upon emptiness is divided and becomes emptiness, it should be that emptiness can give rise to form.

汝今问言，由和合故，出生世间诸变化相。

“Just now you asked if mixing and uniting doesn't bring about the transformations of everything in the world.

汝且观此一邻虚尘，用几虚空，和合而有。不应邻虚，合成邻虚。

“You should carefully consider how much emptiness mixes and unites to make a single mote of dust bordering upon emptiness, since it makes no sense to say that dust bordering on emptiness is composed of dust bordering on emptiness.

又邻虚尘，析入空者，用几色相，合成虚空。

“Moreover, since motes of dust bordering upon emptiness can be reduced to emptiness, of how many motes of such form as this must emptiness be composed?

若色合时，合色非空。若空合时，合空非色。色犹可析，空云何合。

“When these motes of form mass together, a mass of form does not make emptiness; when emptiness is massed together, a mass of emptiness does not make form. Besides, although form can be divided, how can emptiness be massed together?

汝元不知如来藏中，性色真空，性空真色，清净本然，周遍法界。随众生心，应所知量，

“You simply do not know that in the Treasury of the Thus Come One the nature of form is true emptiness, and the nature of emptiness is true form. Pure at its origin, it pervades the Dharma Realm. It accords with living beings' minds, in response to their capacity to know.

循业发现。世间无知，惑为因缘，及自然性皆是识心，分别计度。但有言说。都无实义。

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.

4.5.2 火 (Fire)

阿难。火性无我，寄于诸缘。汝观城中未食之家，欲炊爨时，手执阳燄。日昃求火。

“Ananda, fire, which has no nature of its own, depends upon various causes and conditions for its existence. Consider a family in the city that has not yet eaten. When they wish to prepare food, they hold up a speculum to the sun, seeking fire.

阿难。名和合者，如我与汝，一千二百五十比丘，今为一众。众虽为一，诘其根本，各各有身，皆有所生氏族名字如舍利弗，婆罗门种。优楼频螺，迦叶波种。乃至阿难，瞿昙种姓。

“Ananda, let us look into your suggestion that the fire comes forth from mixing and uniting. By way of example, you and I and the twelve hundred and fifty bhikshus unite together to form a community. However, a careful analysis of the community reveals that every member composing it has his own body, birthplace, clan, and name. For instance, Shariputra is a Brahman, Uruvilva is of the Kashyapa clan, and you, Ananda, come from the Gautama family.

阿难。若此火性，因和合有。彼手执镜于日求火。此火为从镜中而出，为从艾出，为于日来。

“Ananda, suppose fire existed because of mixing and uniting. When the hand holds up the speculum to the sun to seek fire, does the fire come out of the speculum? Does it come out of the moxa tinder? Or does it come from the sun?

阿难。若日来者，自能烧汝手中之艾，来处林木，皆应受焚。

“Suppose, Ananda, that it came from the sun. Not only would it burn the moxa tinder in your hand, but as it came across the groves of trees, it should burn them up as well.

若镜中出，自能于镜，出然于艾。镜何不。纤汝手执，尚无热相，云何融泮。

“Suppose that it came from the speculum. Since it came out from within the speculum to ignite the moxa tinder, why doesn't the speculum melt? Yet your hand that holds it feels no heat; how, then, could the speculum melt?

若生于艾，何藉日镜光明相接，然后火生。

“Suppose that the fire came from the moxa tinder. Then why is fire generated only when the bright mirror comes into contact with the dazzling light?

汝又谛观，镜因手执，日从天来，艾本地生，火从何方游历于此。

“Furthermore, on closer examination you will find the speculum held in hands, the sun high up in the sky, and moxa grown from the ground. Where does the fire come from? How can it travel some distance to reach here?

日镜相远，非和非合，不应火光，无从自有。

“The sun and the speculum cannot mix and unite, since they are far apart from each other. Nor can it be that the fire exists spontaneously, without an origin.

汝犹不知如来藏中，性火真空，性空真火，清静本然，周遍法界，随众生心，应所知量。

“You simply do not know that in the Treasury of the Thus Come One the nature of fire is true emptiness, and the nature of emptiness is true fire. Pure at its origin, it pervades the Dharma Realm. It accords with living beings' minds, in response to their capacity to know.

阿难。当知世人，一处执镜，一处火生。遍法界执，满世间起。起遍世间，宁有方所，

“Ananda, you should know that fire is generated in the place where a speculum is held up to the sunlight, and fire will be generated everywhere if specula are held up to the sunlight throughout the Dharma Realm. Since fire can come forth throughout the whole world, can there be any fixed place to which it is confined?

循业发现。世间无知，惑为因缘，及自然性。皆是识心，分别计度。但有言说，都无实义。

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.

4.5.3 水 (Water)

阿难。水性不定，流息无恒。如室罗城，迦毗罗仙，斫迦罗仙，及钵头摩，诃萨多等，诸大幻师，求太阴精用和幻药。是诸师等，于白月昼，手执方诸，承月中水，

“Ananda, water is by nature unstable. It may keep on flowing or come to a stop. Kapila, Chakra, Padma, and Hasta, and other great magicians of Shravasti often hold up instruments to the light of the full moon at midnight to extract from the moon the essence of water to mix with their drugs.

此水为复从珠中出，空中自有，为从月来。

“Does the water come out of the crystal ball? Does it exist of itself in space? Or, does it come from the moon?

阿难。若从月来，尚能远方令珠出水，所经林木，皆应吐流。流则何待方诸所出。不流，明水非从月降。

“Ananda, suppose the water came from the distant moon. Water then should also flow from all the grass and trees when the moonlight passes over them on its way to the crystal ball. If it does flow from them, why wait for it to come out of the crystal ball? If it does not flow from the trees, then it is clear that the water does not descend from the moon.

若从珠出，则此珠中，常应流水，何待中宵承白月昼。

“If it came from the crystal balls, then it should flow from the crystal all the time. Why would they have to wait for midnight and the light of the full moon to receive it?

若从空生，空性无边，水当无际，从人泊天，皆同滔溺。云何复有水陆空行。

“If it came from space, which is by nature boundless, it would flow everywhere, until everything between earth and sky was submerged. How, then, could there still be travel by water, land, and space?

汝更谛观，月从天陟。珠因手持，承珠水盘，本人敷设，水从何方，流注于此。

“Furthermore, upon closer examination you will find that the moon moves through the sky, the crystal ball is held in the hand, and the pan for receiving the water is put there by someone; but, where does the water that flows into the pan come from?

月珠相远，非和非合，不应水精，无从自有。

“The moon and the crystal balls cannot mix or unite, since they are far apart. Nor can it be that the essence of water exists spontaneously without an origin.

汝尚不知，如来藏中，性水真空，性空真水，清净本然，周遍法界。随众生心，应所知量。

“You still do not know that in the Treasury of the Thus Come One the nature of water is true emptiness, and the nature of emptiness is true water. Pure in its origin, it pervades the Dharma Realm. It accords with living beings’ minds, in response to their capacity to know.

一处执珠，一处水出。遍法界执，满法界生。生满世间，宁有方所，

“A crystal ball is held up at a certain place, and there water comes forth. If crystal balls were held up throughout the Dharma Realm, then throughout the Dharma Realm water would come forth. Since water can come forth throughout the entire world, can there be any fixed place to which it is confined?

循业发现。世间无知，惑为因缘，及自然性。皆是识心，分别计度。但有言说，都无实义。

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.

4.5.4 风 (Wind)

阿难。风性无体，动静不常。汝常整衣入于大众，僧伽梨角动及傍人，则有微风拂彼人面。

“Ananda, by nature, the wind has no substance, and its movements and stillness are erratic. You always adjust your robe as you enter the great assembly. When the corner of your samghati brushes the person next to you, there is a slight breeze which stirs against that person’s face.

此风为复出袈裟角，发于虚空，生彼人面。

“Does this wind come from the corner of the kashaya, does it arise from emptiness, or is it produced from the face of the person brushed by the wind?

阿难。此风若复出袈裟角，汝乃披风，其衣飞摇，应离汝体。我今说法会中垂衣。汝看我衣，风何所在，不应衣中，有藏风地。

“Ananda, if the wind comes from the corner of the kashaya, you are then clad in the wind, and your kashaya should fly about and leave your body. I am now speaking dharma in the midst of the assembly, and my robe remains motionless and hangs straight down. You should look closely at my robe to see whether there is any wind in it. It cannot be that the wind is stored somewhere in the robe, either.

若生虚空，汝衣不动，何因无拂。空性常住，风应常生。若无风时，虚空当灭。灭风可见，灭空何状。若有生灭，不名虚空。名为虚空，云何风出。

“If it arose from emptiness, why wouldn’t the wind brush against the man even when your robe did not move? Emptiness is constant in nature; thus, the wind should constantly arise. When there was no wind, the emptiness should disappear. You can perceive the disappearance of the wind; but, what would the disappearance of emptiness look like? If it did arise and disappear, it could not be what is called emptiness. Since it is what is called emptiness, how can it generate wind?

若风自生被拂之面，从彼面生，当应拂汝。自汝整衣，云何倒拂。

“If the wind came from the face of the person by your side, it would blow upon you while you set your robe in order. Why would it blow backwards upon the person from whom it was generated?

汝审谛观，整衣在汝，面属彼人，虚空寂然，不曾流动，风自谁方鼓动来此。

“Upon closer examination, you will find that the robe is set in order by yourself, the face blown by the wind belongs to the person by your side, and the emptiness is tranquil and not involved in movement. Where, then, does the wind come from that blows in this place?

风空性隔，非和非合，不应风性，无从自有。

“The wind and emptiness cannot mix and unite, since they are different from each other. Nor should it be that the wind spontaneously exists without an origin.

汝宛不知如来藏中，性风真空，性空真风，清淨本然，周遍法界随众生心，应所知量。

“You still do not know that in the Treasury of the Thus Come One the nature of wind is true emptiness, and the nature of emptiness is true wind. Pure at its origin, it pervades the Dharma Realm. It accords with living beings' minds, in response to their capacity to know.

阿难。如汝一人微动服衣，有微风出。遍法界拂，满国土生周遍世间，宁有方所，

“Ananda, in the same way that you, as one person, move your robe slightly, and a small wind arises, so a wind arises in all countries if there is a similar movement throughout the Dharma Realm. Since it can be produced throughout the world, how can there be any fixed place to which it is confined?

循业发现。世间无知，惑为因缘，及自然性。皆是识心，分别计度。但有言说，都无实义。

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which bear no real meaning.

4.5.5 空 (Empty)

阿难。空性无形，因色显发。如室罗城，去河遥处，诸刹利种，及婆罗门，毗舍，首陀，兼颇罗堕，旃陀罗等，新立安居，凿井求水。出土一尺，于中则有一尺虚空。如是乃至出土一丈，中间还得一丈虚空。虚空浅深，随出多少，

“Ananda, the nature of emptiness has no shape; it is only apparent because of form. For instance, Shravasti is far from the river, so when the Kshatriyas, Brahmans, Vaishyas, Shudras, Bharadvajas, Chandalas, and so forth, build their homes there, they dig wells seeking water. Where a foot of earth is removed, there is a foot of emptiness; where as many as ten feet of earth are removed, there are ten feet of emptiness. The depth of the emptiness corresponds to the amount of earth removed.

此空为当因土所出，因凿所有，无因自生。

“Does this emptiness come out of the dirt, does it exist because of the digging, or does it arise of itself without a cause?

阿难。若复此空，无因自生，未凿土前，何不无碍，唯见大地回无通达。

“Moreover, Ananda, suppose this emptiness arose of itself without any cause. Why wasn't it unobstructed before the earth was dug? Quite the contrary, one saw only the great earth; there was no emptiness evident in it.

若因土出，则土出时，应见空入。若土先出无空入者，云何虚空因土而出。

“If emptiness came about because of the removal of the earth, we should have seen it entering the well as the earth was removed. If emptiness was not seen entering the well when the earth was first removed, how can we say that emptiness came about because of the removal of the earth?

若无出入，则应空土元无异因。无异则同，则土出时，空何不出。

“If there is no going in or coming out, then there is no difference between the earth and emptiness. Why, then, doesn't emptiness come out of the well along with the earth in the process of digging?

若因凿出，则凿出空，应非出土。不因凿出，凿自出土，云何见空。

“If emptiness appeared because of the digging, then the digging would bring out emptiness instead of the earth. If emptiness does not come out because of the digging, then the digging yields only earth. Why,

then, do we see emptiness appear as the well is dug?

汝更审谛，谛审谛观，凿从人手，随方运转，土因地移，如是虚空，因何所出。

“You should consider this even more carefully. Look into it deeply, and you will find that the digging comes from the person’s hand as its means of conveyance, and the earth exists because of a change in the ground. But what causes the emptiness to appear?

凿空虚实，不相为用，非和非合，不应虚空，无从自出。

“The digging and the emptiness, one being substantial and the other insubstantial, do not function on the same plane. They do not mix and unite. Nor can it be that emptiness exists spontaneously without an origin.

若此虚空，性圆周遍，本不动摇。当知现前地水火风，均名五大。性真圆融，皆如来藏，本无生灭。

“Although the nature of emptiness is completely pervasive, it is basically unmoving. You should know that it and earth, water, fire, and wind are together called the five elements. Their natures are true and perfectly fused, and all are the Treasury of the Thus Come One, fundamentally devoid of production and extinction.

阿难。汝心昏迷，不悟四大元如来藏。当观虚空，为出为入，为非出入。

“Ananda, your mind is murky and confused, and you do not awaken to the fact that the source of the four elements is none other than the Treasury of the Thus Come One. Why do you not take a look at emptiness to see whether it is subject to such relativities as coming and going?

汝全不知如来藏中，性觉真空，性空真觉，清净本然，周遍法界。

“You do not know at all that in the Treasury of the Thus Come One the nature of enlightenment is true emptiness, and the nature of emptiness is true enlightenment. Pure at its origin, it pervades the Dharma Realm.

随众生心，应所知量。

“It accords with living beings’ minds, in response to their capacity to know.

阿难。如一井空，空生一井。十方虚空，亦复如是。圆满十方，宁有方所，

“Ananda, if in one place there is a well empty of earth, there will be emptiness filling up that one place. If there are wells empty of earth in the ten directions, there will be emptiness filling them up in the ten directions. Since it fills up the ten directions, is there any fixed location in which emptiness is found?

循业发现。世间无知，惑为因缘及自然性。皆是识心，分别计度，但有言说，都无实义。

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign their origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which bear no real meaning.

4.5.6 见 (Seeing)

阿难。见觉无知，因色空有。如汝今者在只陀林，朝明夕昏。设居中宵，白月则光黑月便暗。则明暗等，因见分析。

“Ananda, the seeing awareness does not perceive by itself. It depends upon form and emptiness for its existence. You are now in the Jeta Grove where you see brightness in the morning and darkness in the evening. Deep in the night you will see brightness when the moon arises and darkness when no moon is visible. The brightness and darkness are discerned by the seeing.

此见为复与明暗相，并太虚空，为同一体。为非一体。或同非同，或异非异。

“Is the seeing identical in substance with brightness, darkness, and emptiness, or are they not the same substance? Are they the same and yet different, or are they not the same and yet not different?

阿难此见若复与明与暗，及与虚空，元一体者。则明与暗，二体相亡。暗时无明，明时无暗。若与暗一，明则见亡。必一于明，暗时当灭。灭则云何，见明见暗。若明暗殊，见无生灭，一云何成。

“Ananda, suppose seeing were one with brightness, darkness, and emptiness. It so happens that where there is darkness there is no brightness, and where there is brightness there is no darkness, because the two cancel each other out. If it were one with darkness, it would cease to exist in brightness; if it were

one with brightness, it would cease to exist in darkness. Such being the case, how could it perceive both brightness and darkness? If brightness and darkness differ from each other, how can they form a unity with seeing, which transcends production and destruction?

若此见精，与暗与明，非一体者。汝离明暗，及与虚空，分析见元，作何形相。

“Suppose that the essence of seeing were not of one substance with brightness and darkness, and that you were separate from light, darkness, and emptiness. Then what shape and appearance would the source of the seeing have, as you distinguish it?

离明离暗，及离虚空，是见元同，龟毛兔角。明暗虚空，三事俱异，从何立见

“In the absence of darkness, brightness, and emptiness, the seeing would be the same as hair on a tortoise or horns on a hare. How could we establish the seeing perception without the presence of the three qualities of brightness, darkness, and emptiness?

明暗相背，云何或同。离三元无，云何或异。

How could we say that the seeing was one with darkness and brightness, since brightness and darkness are opposites? Yet, how can we say that it was different from the three qualities mentioned, since in their absence the seeing perception can never be established?

分空分见，本无边畔，云何非同。见暗见明，性非迁改，云何非异。

“How could we say that the seeing was not one with emptiness, since no boundary is established between them when they are separated from each other? How could we say that they were not different, since the seeing always remains unchanged, regardless of whether it is perceiving brightness or perceiving darkness?

汝更细审微细审详，审谛审观，明从太阳，暗随黑月，通属虚空，壅归大地，如是见精，因何所出。

“You should examine this in even greater detail, investigate it minutely, consider and contemplate it carefully. The light comes from the sun and darkness from the absence of the moon; penetration belongs to emptiness, and solidity returns to the earth. From what does the essence of seeing arise?

见觉空顽，非和非合，不应见精，无从自出。

“Seeing has awareness, and emptiness is inanimate: they do not mix and unite. Nor can it be that the essence of seeing arises spontaneously without an origin.

若见闻知，性圆周遍，本不动摇。当知无边不动虚空，并其动摇地水火风，均名六大。性真圆融，皆如来藏，本无生灭。

“If the faculties of seeing, hearing, and knowing are by nature all pervasive and unmoving, you should know that the stable, boundless emptiness, together with the unstable elements such as earth, water, fire, and wind, are together known as the six elements. They are, in nature, true and perfectly fused and thus are the Treasury of the Thus Come One, fundamentally devoid of production and destruction.

阿难。汝性沉沦，不悟汝之见闻觉知，本如来藏。汝当观此见闻觉知，为生为灭，为同为异。为非生灭，为非同异。

“Ananda, your nature is so submerged that you have not realized that your seeing, hearing, awareness, and knowing are basically the Treasury of the Thus Come One. You should contemplate seeing, hearing, awareness, and knowing to see whether they are subject to production and extinction; whether they are identical or different; whether they are not subject to production and extinction; and whether they are not identical and not different.

汝曾不知如来藏中，性见觉明，觉精明见，清净本然，周遍法界。

“You still don’t know that in the Treasury of the Thus Come One the nature of seeing is enlightened brightness; the essence of enlightenment is bright seeing. Pure at its origin, it pervades the Dharma Realm.

随众生心，应所知量。如一见根，见周法界。听嗅尝触觉触觉知，妙德莹然，遍周法界。圆满十虚。宁有方所，

“It accords with living beings’ minds in response to their capacity to know. Consider, for example, the sense organ of seeing. Its seeing pervades the Dharma Realm. The same is true of the luster of the wonderful virtue of hearing, smelling, tasting, contact, and knowing. Since they fill emptiness in the ten directions throughout the Dharma Realm, how could there be any fixed location in which they are found?

循业发现。世间无知，惑为因缘，及自然性。皆是识心，分别计度。但有言说，都无实义。

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.

4.5.7 识 (Consciousness)

阿难。识性无源，因于六种根尘妄出。汝今遍观此会圣众，用目循历。其目周视，但如镜中，无别分析。

“Ananda, the nature of consciousness has no source, but is a false manifestation based on the six organs and objects. Now, take a look at the entire holy assembly gathered here. As you glance at each one in turn, everything you see is like what is seen in a mirror, where nothing has any special distinction.

汝识于中次第标指，此是文殊，此富楼那，此目犍连，此须菩提，此舍利弗，

“However, your consciousness will identify them one by one: for example, Manjushri, Purna, Maudgalyayana, Subhuti, and Shariputra.

此识了知，为生于见，为生于相，为生虚空，为无所因，突然而出。

“Does the discerning faculty of the conscious mind come from seeing, from forms, or from emptiness, or does it arise suddenly without a cause?

阿难。若汝识性，生于见中，如无明暗及与色空，四种必无，元无汝见，见性尚无，从何发识。

“Ananda, suppose your consciousness came from seeing. If there were no brightness, darkness, form, and emptiness - if these four did not exist you could not see. With seeing non-existent, what would be the origin of your consciousness?

若汝识性，生于相中，不从见生，既不见明，亦不见暗，明暗不瞩，即无色空，彼相尚无，识从何发。

“If your consciousness arose from form rather than from seeing, it would not see either in brightness or in darkness. In the absence of brightness and darkness, it would not see form or emptiness, either. In the absence of form, where would your consciousness come from?

若生于空，非相非见，非见无辨，自不能知，明暗色空，非相灭缘，见闻觉知，无处安立。

“If it came from emptiness, it is neither an appearance nor the seeing. Since it does not see, it is unable by itself to discern brightness, darkness, form, or emptiness. Since it is not an appearance, it is in itself devoid of external conditions. Therefore, there is no place for seeing, hearing, awareness, and knowing to be established.

处此二非，空则同无，有非同物。纵发汝识，欲何分别。

“Since its location is devoid of these two, the consciousness that arises from emptiness would be the same as non-existent. Even if it did exist, it would not be the same as a thing. Even if your consciousness came forth from it, how would it discern anything?

若无所因，突然而出，何不日中，别识明月。

“If it suddenly comes forth without a cause, why can't you discern the moonlight within the sunlight?

汝更细详，微细详审，见托汝睛，相推前境，可状成有，不相成无，如是识缘，因何所出。

“You should investigate this even more carefully, discriminate it in detail, and look into it. The seeing belongs to your eyes; the appearances are considered to be the environment; what has an appearance is existent; what is without any appearance is non-existent. What, then, are the conditions that cause the consciousness to come into being?

识动见澄，非和非合。见闻觉知，亦复如是，不应识缘，无从自出。

“The consciousness moves and the seeing is quiet; they do not mix and unite. Smelling, hearing, awareness, and knowing are the same way. Nor should it be that the condition of consciousness exists spontaneously without an origin.

若此识心，本无所从。当知了别见闻觉知，圆满湛然，性非从所。兼彼虚空地水火风，均名七大。性真圆融，皆如来藏，本无生灭。

“If this conscious mind does not come from anywhere, you should know that the same is true of the mind, which makes distinctions, and the seeing, hearing, awareness, and knowing, which are all complete

and tranquil. Their nature is without an origin. They and emptiness, earth, water, fire, and wind are together called the seven elements. Their true natures are perfectly fused, and all are the Treasury of the Thus Come One, fundamentally devoid of production and extinction.

阿难。汝心粗浮，不悟见闻，发明了知，本如来藏。汝应观此六处识心，为同为异，为空为有，为非同异，为非空有。

“Ananda, your mind is coarse and shallow, and so you do not realize that the seeing and hearing are the Treasury of the Thus Come One, and you do not discover that knowing is the same way. You should contemplate these six locations of consciousness: are they the same or different? Are they empty or existent? Are they neither the same nor different? Are they neither empty nor existent?

汝元不知，如来藏中，性识明知，觉明真识，妙觉湛然，遍周法界。

“You basically do not know that in the Treasury of the Thus Come One the nature of consciousness is bright and knowing. Enlightened brightness is the true consciousness. The wonderful enlightenment is tranquil and pervades the Dharma Realm.

含吐十虚，宁有方所，

“It encompasses the emptiness of the ten directions and issues forth in it. How can it have a location?

循业发现。世间无知，惑为因缘，及自然性，皆是识心，分别计度，但有言说，都无实义。”

“It is experienced to whatever extent is dictated by the law of karma. Ignorant of this fact, people in the world are so deluded as to assign its origin to causes and conditions or to spontaneity. These mistakes, which arise from the discriminations and reasoning processes of the conscious mind, are nothing but the play of empty words which have no real meaning.”

4.6 一切皆菩提 (Everything is Bodhi)

尔时阿难，及诸大众，蒙佛如来，微妙开示，身心荡然，得无挂碍。是诸大众，各各自知，心遍十方。见十方空，如观手中所持叶物。

At that time, Ananda and the Great Assembly, filled with the subtle, wonderful instruction of the Buddha, the Thus Come One, were peaceful in body and mind and were without obstructions. Everyone in the Great Assembly became aware that his or her mind pervaded the ten directions, beholding emptiness in the ten directions as one might look at a leaf or at an object held in one's hands.

一切世间诸所有物，皆即菩提妙明元心。

All the things that exist in the world were the wonderfully bright inherent mind of Bodhi.

心精遍圆，含里十方。

The essence of the mind was completely pervading and contained the ten directions.

反观父母，所生之身，犹彼十方，虚空之中，吹一微尘，若存若亡。如湛巨海，流一浮沤，起灭无从。了然自知，获本妙心，常住不灭。

Then they looked back upon their bodies born of their parents as a fine mote of dust blown about in the emptiness of the ten directions; sometimes visible, sometimes not, as a single bubble floating on the clear, vast sea, appearing from nowhere and disappearing into oblivion. They comprehended and knew for themselves, and obtained their fundamental wonderful mind, which is everlasting and cannot be extinguished.

礼佛合掌，得未曾有。于如来前，说偈赞佛。偈赞发愿：

They bowed to the Buddha and placed their palms together, having obtained what they had never had before. Then, facing the Thus Come One, Ananda spoke verses in praise of the Buddha.

“妙湛总持不动尊。

“The wonderfully deep Dharani, the unmoving Honored One,

首楞严王世希有。

The Foremost Shurangama King is seldom found in the world.

销我亿劫颠倒想。

“It melts away my upside down thoughts gathered in a million kalpas.

不历僧 获法身。

So I needn't endure asamkhyeya aeons to obtain the dharma body.

愿今得果成宝王。

"I wish now to achieve the result and become an honored king,

还度如是恒沙众。

Who then returns to save as many beings as there are sand grains in the Ganges.

将此深心奉尘刹。

I offer this deep thought to those who are as countless as the motes of dust of the Buddhalands,

是则名为报佛恩。

To repay the kindness shown me by the Buddha.

伏请世尊为证明。五浊恶世誓先入。

"In obeisance I ask the World Honored One to certify my vow to first enter the five turbid evil realms.

如一众生未成佛。终不于此取泥洹。

If there is even one being who hasn't become a Buddha, at death I will not reach for Nirvana.

十雄大力大慈悲。希更审除微细惑。

"May the exalted hero's awesome strength, his kindness and compassion, Search out and dispel even the most subtle of my doubts.

令我早登无上觉。于十方界坐道场。

"Causing me to quickly attain the supreme enlightenment, And sit in the Bodhimanda of the worlds of the ten directions.

舜若多性可销亡。烁迦罗心无动转。”

"Should even the shunyata nature entirely melt away, This vajra mind will never waver."

5 云何生相 (Why the world appears)

[卷四] 尔时富楼那弥多罗尼子，在大众中，即从座起。偏袒右肩，右膝著地，合掌恭敬而白佛言：“大威德世尊。善为众生敷演如来第一义谛。

Then Purnamaitreyaniputra arose from his seat in the midst of the Great Assembly, uncovered his right shoulder, knelt on his right knee, put his palms together respectfully, and said to the Buddha, "The most virtuous and awe-inspiring World Honored One has for the sake of living beings expounded the primary truth of the Thus Come One with remarkable eloquence.

世尊常推说法人中，我为第一。今闻如来微妙法音，犹如聋人，逾百步外，聆于蚊蚋，本所不见，何况得闻。佛虽宣明，令我除惑，今犹未详斯义究竟无疑惑地。

"The World Honored One often singles me out as the foremost among speakers of dharma. But now when I hear the wonderful and subtle expression of the dharma, I am like a deaf person who at a distance of more than a hundred paces tries to hear a mosquito, which in fact cannot be seen, let alone heard.

世尊。如阿难辈，虽则开悟，习漏未除。

"World Honored One, although Ananda and those like him have become enlightened, they have not yet cast out their habits and outflows.

我等会中登无漏者，虽尽诸漏，今闻如来所说法音，尚纡疑悔。

"We in the assembly have reached the level of no outflows. Yet, although we have no outflows, we still have doubts about the dharma we have now heard the Thus Come One speak.

世尊。若复世间一切根尘阴处界等，皆如来藏清净本然。云何忽生山河大地诸有为相。

"World Honored One, if all the sense organs, sense objects, skandhas, places, and realms in all the world are the Treasury of the Thus Come One, originally pure, why do all conditioned appearances such as the mountains, the rivers, and the great earth suddenly arise?

次第迁流，终而复始。又如来说，地水火风，本性圆融，周遍法界，湛然常住。

"Moreover, the Thus Come One said that earth, water, fire, and wind are by nature perfectly fused, are all-pervasive in the Dharma Realm, and are all tranquil and everlasting.

世尊。若地性遍，云何容水。水性周遍，火则不生。复云何明水火二性俱遍虚空，不相陵灭。世尊。地性障碍，空性虚通，云何二俱周遍法界。而我不知是义攸往。

“World Honored One, if the nature of earth is pervasive, how can it contain water? If the nature of water is pervasive, then fire does not arise. Further, how do you explain that the natures of fire and water can each pervade empty space with out displacing one another? World Honored One, the nature of earth is solid; the nature of emptiness is penetrating. How can they both pervade the Dharma Realm? I don't know where this doctrine is leading.

惟愿如来，宣流大慈，开我迷云，及诸大众。作是语已，五体投地，钦渴如来无上慈诲。”

“I only hope the Thus Come One will compassionately explain in order to rend the clouds of confusion in me and among the Great Assembly.” After saying this, he made a full prostration and respectfully and expectantly awaited the Thus Come One's unsurpassed compassionate instruction.

尔时世尊告富楼那，及诸会中漏尽无学诸阿罗汉：“如来今日普为此会，宣胜义中真胜义性。令汝会中定性声闻，及诸一切未得二空回向上乘阿罗汉等，皆获一乘寂灭场地，真阿练若，正修行处。汝今谛听，当为汝说。”

The World Honored One then told Purna and all the Arhats in the assembly who had extinguished their outflows and had reached the level of no study, “Today the Thus Come One will explain in depth the true, supreme meaning within the supreme meaning in order to cause all of you in the assembly who are fixed-nature Sound-Hearers and those arhats who have not realized the two kinds of emptiness, but are dedicated to the superior vehicle, as well as the others, to obtain the place of still extinction, the one vehicle, the true aranya, the proper place of cultivation. Listen attentively and I will explain it for you.”

富楼那等，钦佛法音，默然承听。

Purna and the others, revering the Buddha's expression of Dharma, listened silently.

5.1 次第迁流 (Rise one after another)

佛言：“富楼那。如汝所言，清净本然，云何忽生山河大地。

The Buddha said, “Purna, you have asked why in fundamental purity the mountains, the rivers, and the great earth suddenly arise.

5.1.1 性觉必明 (Enlightenment is bright)

汝常不闻如来宣说，性觉妙明，本觉明妙。

“Have you not often heard the Thus Come One expound upon the wonderful light of the enlightened nature and the bright wonder of the fundamental enlightenment.”

富楼那言：“唯然，世尊。我常闻佛宣说斯义。

Purna said, “Yes, World Honored One, I have often heard the Buddha expound upon this subject.”

佛言：“汝称觉明。为复性明，称名为觉。为觉不明，称为明觉。

The Buddha said, “You speak of the light of enlightenment; is it that the natural light is called enlightenment? Or are you saying that enlightenment is initially without light and that then there is a so-called brightening of the enlightenment?”

富楼那言：“若此不明名为觉者，则无所明。

Purna said, “If the absence of light is called enlightenment, then there is no light whatever.”

佛言：“若无所明，则无明觉。有所非觉，无所非明。无明又非觉湛明性。

The Buddha said, “If there is no bright enlightenment without light added to it, then it is not enlightenment with it; and it is not light without it. The absence of light is not the still, bright nature of enlightenment, either.

性觉必明，妄为明觉。

“The nature of enlightenment is essentially bright. It is false for you to make it bright enlightenment. 觉非所明。因明立所。所既妄立，生汝妄能。

“Enlightenment is not something that needs to be made bright, for once that is done, an object is established because of this light. Once an object is falsely set up, you as a false subject come into being.

5.1.2 同异 (Same and difference)

无同异中，炽然成异。异彼所异，因异立同。同异发明，因此复立无同无异。

“In the midst of what is neither the same nor different, difference blazes forth. And what is different from that difference becomes sameness, because of the difference. Once sameness and difference are created then due to them what is neither the same nor different is further established.

如是扰乱，相待生劳。劳久发尘，自相浑浊。由是引起尘劳烦恼。

“This turmoil eventually brings about weariness. Prolonged weariness produces defilement. The combination of these in a murky turbidity creates affliction with respect to wearisome defilement.

起为世界。静成虚空。虚空为同。世界为异。彼无同异，真有为法。

“Arisal is the world; stillness is emptiness. Emptiness is sameness; the world is difference. What is neither sameness nor difference is the actual conditioned dharmas.

5.1.3 风金火水 (Wind, metal, fire and water)

觉明空昧，相待成摇，故有风轮执持世界。

“The interaction of bright enlightenment and dark emptiness sets them in a perpetual rotation; thus there is the pervasiveness of wind which supports the world.

因空生摇，坚明立碍，彼金宝者明觉立坚，故有金轮保持国土。

“Because emptiness produces movement, hardened light sets up a solidity which is the store of metal. Bright enlightenment makes this hardness; thus there is the pervasiveness of metal which secures the lands.

坚觉宝成，摇明风出，风金相摩，故有火光为变化性。

“Obstinate attachment to unenlightened awareness results in the formation of metals, while the vibration of illusory awareness causes wind to rise up. The wind and metal rub together; thus there is the light of fire which is changeable by nature.

宝明生润，火光上蒸，故有水轮含十方界。

“The brightness of the metal produces moisture, and from the light of fire steam arises; thus there is the pervasiveness of water which encompasses realms in the ten directions.

5.1.4 海洲 (Ocean and land)

火腾水降，交发立坚，湿为巨海，干为洲。

“Fire rises and water falls, and the combination sets up a solidity. What is wet becomes the oceans and seas; what is dry becomes the continents and islands.

以是义故，彼大海中火光常起，彼洲中江河常注。

“Because of this, fire often rises up in the oceans, and on the continents the streams and rivers ever flow.

5.1.5 山木 (Mountain and wood)

水势劣火，结为高山。是故山石，击则成焰，融则成水。

“When the power of water is less than that of fire, high mountains result. So it is that mountain rocks give off sparks when struck, and become liquid when melted.

土势劣水，抽为草木，是故林藪遇烧成土，因绞成水。

“When the power of earth is less than that of water, the outcome is grasses and trees. So it is that groves and meadows turn to ashes when burned and ooze water when twisted.

交妄发生，递相为种。以是因缘，世界相续。

“A falseness is produced with interaction as the seeds, and from these causes and conditions comes the continuity of the world.

5.1.6 觉明为咎 (Adding light to enlightenment is the problem)

复次富楼那。明妄非他，觉明为咎。

“Moreover, Purna, the false brightness is none other than the mistake of adding light to enlightenment.

5.1.7 六妄 (Six falseness)

所妄既立，明理不。以是因缘，听不出声，见不超色。

“After the falseness of an object is established, the faculty of understanding cannot transcend it. Due to this cause and condition, hearing does not go beyond sound, and seeing does not surpass form.

色香味触，六妄成就。由是分开见觉闻知。

“Forms, smells, tastes, and objects of touch . six falsenesses are realized. Because of them there is division into seeing, sensation, hearing, and knowing.

5.1.8 色想憎爱 (Form, think, hate and love)

同业相缠，合离成化。

“Similar karma binds together: union and separation bring about transformation.

见明色发，明见想成。异见成憎，同想成爱。流爱为种，纳想为胎。交遘发生，吸引同业。故有因缘生羯罗蓝遏蒲昙等。

“One sees that a bright spot is generated. At the sight of the bright spot conception comes into being. Differing views produce hatred; similar views create love. The flow of love becomes a seed, and the conception is drawn into the womb. Intercourse happens with a mutual attraction of similar karma. And so there are the causes and conditions that create the kalala, the arbuda, and the rest.

5.1.9 胎卵湿化 (Womb, egg, moisture and transformation)

胎卵湿化，随其所应。卵唯想生。胎因情有。湿以合感。化以离应。

“The womb-born, egg-born, moisture-born, and transformation- born come about in response: the egg-born come from thought, the womb-born are due to emotion, the moisture-born arise from union, and transformations occur through separation.

情想合离更相变易。所有受业，逐其飞沈。以是因缘，众生相续。

“Emotion, thought, union, and separation go through further changes, and from all the karma received one either rises or sinks. From these causes and conditions comes the continuity of living beings.

5.1.10 欲贪相生 (Desire cause birth)

富楼那。想爱同结，爱不能离，则诸世间父母子孙，相生不断，是等则以欲贪为本。

“Purna, thought and love become bound together so that people love each other and cannot bear to be apart. As a result, the world has seen an endless succession of births of parents, children, and grandchildren. And the basis for all of this is desire and greed.

5.1.11 杀贪吞食 (Kill cause eating)

贪爱同滋，贪不能止，则诸世间卵化湿胎，随力强弱，递相吞食，是等则以杀贪为本。

“Greed and love feed on one another until greed becomes insatiable. As a result, in the world all the sentient beings born of eggs, wombs, moisture, and by transformation tend to devour one another for the nourishment of their bodies to the extent that their strength permits. And the basis for all of this is killing and greed.

5.1.12 三种颠倒 (Kill, eat, sex)

以人食羊，羊死为人，人死为羊，如是乃至十生之类，死死生生，互来相啖，恶业俱生，穷未来际，是等则以盗贪为本。

A person eats a sheep. The sheep dies and becomes a person. The person dies and becomes a sheep, and it goes on that way through ten births and more. Through death after death and birth after birth, they come back to eat one another. The evil karma becomes innate and exhausts the bounds of the future. And the basis for all of this is stealing and greed.

汝负我命，我还汝债，以是因缘，经百千劫，常在生死。

“You owe me a life; I have to repay my debt to you.’ From these causes and conditions we pass through hundreds of thousands of aeons, in a sustained cycle of birth and death.

汝爱我心，我怜汝色，以是因缘，经百千劫，常在缠缚。

“You love my mind; I adore your form.’ From these causes and conditions we pass through hundreds of thousands of aeons, in a sustained mutual entanglement.

唯杀盗淫三为根本。以是因缘，业果相续。

“Killing, stealing, and lust are themselves the basic roots. From these causes and conditions comes the continuity of karmic retribution.

富楼那。如是三种颠倒相续。皆是觉明，明了知性，因了发相，从妄见生。山河大地诸有为相次第迁流。因此虚妄终而复始。”

“Therefore, Purna, the three kinds of upside down continuity come from the light which is added to enlightenment. With this false enlightening of the knowing-nature, subjective awareness gives rise to objective appearances. Both are born of false views, and from this falseness the mountains, the rivers, the great earth, and all conditioned appearances unfold themselves in a succession that recurs in endless cycles.”

5.2 何当复生 (Why reappear?)

富楼那言：“若此妙觉本妙觉明，与如来心不增不减。无状忽生山河大地诸有为相。如来今得妙空明觉，山河大地有为习漏何当复生？”

Purna said, “If this wonderful enlightenment, this basic miraculous enlightened brightness which is neither greater than nor less than the mind of the Thus Come One, abruptly brings forth the mountains, the rivers, and the great earth, and all conditioned appearances, then now that the Thus Come One has attained the wonderful empty bright enlightenment, will the mountains, the rivers, the great earth, and all conditioned habitual outflows arise again?”

5.2.1 迷人悟后不迷 (Can't be confused again)

佛告富楼那：“譬如迷人，于一聚落，惑南为北，此迷为复因迷而有，因悟所出？”

The Buddha said to Purna, “Consider for example a person who has become confused in a village, mistaking south for north. Is this confusion the result of confusion or of awareness?”

富楼那言：“如是迷人，亦不因迷，又不因悟。何以故。迷本无根，云何因迷。悟非生迷，云何因悟？”

Purna said, “This person's confusion is the result neither of confusion nor of awareness. Why? Confusion is fundamentally baseless, so how could it arise because of confusion? Awareness does not produce confusion, so how could it arise because of awareness?”

佛言：“彼之迷人，正在迷时。倏有悟人指示令悟。富楼那。于意云何。此人纵迷，于此聚落，更生迷不？”

The Buddha said, “If a person who is aware points out the way to the person who is in the midst of confusion, and makes him aware, then do you suppose, Purna, that once the person is over his confusion he could lose his sense of direction again in that village?”

“不也世尊。”

“No, World Honored One.”

“富楼那。十方如来亦复如是。此迷无本，性毕竟空。昔本无迷，似有迷觉。觉迷迷灭，觉不生迷。

“Purna, the Thus Come Ones of the ten directions are the same way. Confusion is groundless and ultimately empty in nature. There had basically been no confusion: it merely seemed as if there were confusion and enlightenment. When the delusion about confusion and enlightenment is ended, enlightenment does not give rise to confusion.

5.2.2 愚人待华更出 (Wait for flowers to reappear)

亦如翳人见空中华，翳病若除，华于空灭。忽有愚人，于彼空华所灭空地，待华更生。汝观是人为愚为慧？”

“It is also like a person with an eye-ailment who sees flowers in space. If he gets rid of his eye-ailment, the flowers in space will disappear. If he were so stupid as to quickly return to the spot where the flowers disappeared and wait for them to reappear, would you consider that person to be stupid or smart?”

富楼那言：“空元无华，妄见生灭。见华灭空，已是颠倒，敕令更出，斯实狂痴。云何更名如是狂人为愚为慧？”

Purna said, “Originally there weren’t any flowers in space. It was through a falseness in the seeing that they were produced and extinguished. To see the disappearance of the flowers in space is already upside down. To wait for them to reappear is sheer madness. Why bother to determine further if such a person is stupid or smart?”

佛言：“如汝所解，云何问言诸佛如来妙觉明空，何当更出山河大地？”

The Buddha said, “Since you explain it that way, why do you ask if the wonderful enlightened bright emptiness can once again give rise to the mountains, the rivers, and the great earth?”

又如金矿杂于精金。其金一纯，更不成杂。如木成灰，不重为木。

“It is like a piece of ore containing gold and a mixture of other metals. Once the pure gold is extracted, it will not become an ore again. It is like wood that has been burned to ashes; it will not become wood again.

诸佛如来菩提涅槃，亦复如是。”

“The Bodhi and Nirvana of all Buddhas, the Thus Come Ones, are the same way.

5.3 四大相容 (Mixing of four elements)

5.3.1 各自明现 (Appear separately)

富楼那。又汝问言：地水火风，本性圆融，周遍法界。疑水火性不相陵灭。又征虚空及诸大地，俱遍法界，不合相容。富楼那。

“Purna, you also asked whether the natures of water and fire would not destroy each other if the natures of earth, water, fire, and wind were all perfectly fused and pervaded the Dharma Realm, and whether subtle emptiness and the great earth would not be incompatible if both pervaded the Dharma Realm.

譬如虚空，体非群相，而不拒彼诸相发挥。

“For example, Purna, the substance of emptiness is not the myriad things, and yet it does not prevent the inclusion of all appearances within it.

所以者何。富楼那。彼太虚空，日照则明，云屯则暗，风摇则动，霁澄则清，气凝则浊，土积成霾，水澄成映。

“Do you know the reason why? Purna, the empty space is bright on a sunny day, and dark when the sky is cloudy. It moves when the wind rises up, it is fresh when the sky clears. It is turbid and hazy when the weather is foul, it is obscure when a dust-storm breaks out. It casts a bright reflection on a pool of clear water.

于意云何。如是殊方诸有为相，为因彼生，为复空有。若彼所生。富楼那。且日照时，既是日明，十方世界同为日色，云何空中更见圆日。若是空明，空应自照云何中宵云雾之时，不生光耀。

“What do you think of these conditions which come into existence at different places? Are they created from these conditions themselves or do they find their origin in emptiness? If they arise from those conditions, Purna, then on a sunny day since the sun is bright, all the worlds of the ten directions should take the form of the sun. Then how does it happen that on a sunny day one still sees the round sun in the sky? If emptiness is bright, emptiness itself should shine. How does it happen that when there is a covering of clouds and fog there is no light in evidence?”

当知是明，非日非空，不异空日。

“You should know that brightness is not the sun, is not emptiness, and is not other than the emptiness and the sun.

观相元妄，无可指陈。犹邀空华，结为空果。云何诘其相陵灭义。

“Contemplate the fundamental falseness of appearances. They are just like flowers that are conjured up in space and produce empty fruit. Why, then, investigate the meaning of their formation and disappearance?”

观性元真，唯妙觉明。妙觉明心，先非水火。云何复问不相容者。

“Contemplate the fundamental truth of the nature. It is solely the wonderful enlightened brightness, the wonderful enlightened bright mind. Originally, it is neither water nor fire. Why, then, ask about incompatibility?”

真妙觉明亦复如是。汝以空明，则有空现。地水火风，各各发明，则各各现。若俱发明，则有俱现。

“The truly wonderful enlightened brightness is the same way. If your karma finds expression in emptiness, then emptiness will appear. If your karma finds expression in one or another of earth, water, fire, or wind, that one will appear. If your karma finds expression in them all, they will all appear.

5.3.2 同观日影 (Watching the same reflection)

云何俱现。富楼那。如一水中现于日影。两人同观水中之日，东西各行，则各有日随二人去。一东一西，先无准的。

“How can they all appear? Suppose, Purna, the sun’s reflection appears in a single body of water, and two people gaze at it, both at the same time. Then one person walks east and the other walks west. Each person, still looking in the water, will see a sun go along with him, one to the east, one to the west, seemingly without there being any fixed direction for the movement of the sun’s reflection.

不应难言，此日是一，云何各行。各日既双，云何现一。宛转虚妄，无可凭据。

“You shouldn’t belabor the question and say, ‘If there is one sun, how can it follow both people? Since the sun is double, why does only one appear in the sky?’ This is just to revolve in falseness, because it cannot be proved.

富楼那。汝以色空相倾相夺于如来藏。而如来藏随为色空。周遍法界。

“Purna, you think that form and emptiness overcome and destroy one another in the Treasury of the Thus Come One. Thus the Treasury of the Thus Come One accordingly appears to you as form and emptiness throughout the Dharma Realm.

是故于中，风动空澄，日明云暗，众生迷闷，背觉合尘，故发尘劳，有世间相。

“And so, within it the wind moves, emptiness is still, the sun is bright, and the clouds are dark. The reason for this lies in the delusion of living beings who have turned their backs on enlightenment and joined with the ‘dust.’ Thus, the wearisome defilements come into being and mundane appearances exist.

我以妙明不灭不生合如来藏。而如来藏唯妙觉明圆照法界。

“With the wonderful brightness that is not extinguished and not produced, I unite with the Treasury of the Thus Come One. Thus the Treasury of the Thus Come One is the unique and wonderful enlightened brightness which completely illumines the Dharma Realm.

是故于中，一为无量，无量为一。小中现大，大中现小。

“That is why, within it, the one is limitless; the limitless is one. In the small appears the great; in the great appears the small.

不动道场，遍十方界。身含十方无尽虚空。于一毛端现宝王刹。坐微尘里转大法轮。灭尘合觉，故发真如妙觉明性。

“Unmoving in the Bodhimanda, yet pervading the ten directions, my body contains the ten directions and endless emptiness. On the tip of a single hair appear the lands of the Jeweled Kings. Sitting in a mote of dust, I turn the great Dharma wheel, destroy the defilements, and unite with enlightenment, so, true suchness, the wonderful enlightened bright nature, comes into being.

5.3.3 如来藏 (Buddha nature)

而如来藏本妙圆心。

“The Treasury of the Thus Come One is the fundamental, wonderful, perfect mind.

非心非空。非地非水。非风非火。非眼非耳鼻舌身意。非色非声香味触法。非眼识界，如是乃至非意识界。

“It is not the mind, nor emptiness, nor earth, nor water, nor wind, nor fire; it is not the eyes, nor the ears, the nose, the tongue, the body, or the mind. It is not form, nor sound, smells, tastes, objects of touch, or dharmas. It is not the realm of eye-consciousness, nor any other, up to and including the realm of mind-consciousness.

非明无明，明无明尽。如是乃至非老非死，非老死尽。

“It is not understanding, nor ignorance, nor the ending of understanding or ignorance, nor any other, up to and including old age and death and the ending of old age and death.

非苦非集非灭非道。非智非得。

“It is not suffering, nor accumulation, nor extinction, nor the way. It is neither knowing nor attaining. 非檀那，非尸罗，非毗梨耶，非羼提，非禅那，非般刺若，非波罗密多。

“It is not dana, nor shila, nor virya, nor kshanti, nor dhyana, nor prajna, nor paramita.

如是乃至非怛闍阿竭，非阿罗诃，三耶三菩。非大涅槃。非常非乐非我非净。

Nor any other: it is not the Tathagata, nor the arhats, nor samyaksambodhi, nor parinirvana, nor eternity, nor bliss, nor true self, nor purity.

以是俱非世出世故。即如来藏元明心妙。

“Therefore, it is neither mundane nor transcendental, since the Treasury of the Thus Come One is the fundamental brightness of the wonderful mind.

即心即空。即地即水。即风即火。即眼即耳鼻舌身意。即色即声香味触法。即眼识界，如是乃至即意识界。

“It is the mind, it is emptiness, it is earth, it is water, it is wind, it is fire, it is the eyes, it is the ears, the nose, the tongue, the body, and the mind. It is form, it is sounds, smells, tastes, objects of touch, and dharmas. It is the realm of eye-consciousness, and so forth up, to and including the realm of mind-consciousness.

即明无明，明无明尽。如是乃至即老即死，即老死尽。即苦即集即灭即道。即智即得。即檀那，即尸罗，即毗梨耶，即羼提，即禅那，即般刺若，即波罗密多。如是乃至即怛闍阿竭，即阿罗诃，三耶三菩。即大涅槃。即常即乐即我即净。

It is understanding and ignorance and the ending of understanding and ignorance, and so forth up to and including old age and death and the ending of old age and death. It is suffering, it is accumulation, it is extinction, and it is the way. It is knowing and attaining. It is dana, it is shila, it is virya, it is kshanti, it is dhyana, it is prajna, and it is paramita, and so forth, up to and including the Tathagata, the arhats, samyaksambodhi, parinirvana, eternity, bliss, true self, and purity.

以是俱即世出世故。即如来藏妙明心元，

“It is both mundane and transcendental, since the Treasury of the Thus Come One is the wonderful brightness of the fundamental mind.

离即离非，是即非即。

“It is apart from ‘is’ and ‘is not.’ It is identical with ‘is’ and ‘is not.’

如何世间三有众生，及出世间声闻缘觉，以所知心测度如来无上菩提，用世语言入佛知见。

“How can living beings in the three realms of existence on the level of worldliness and the Sound-Hearers and Those Enlightened to Conditions on the level of transcendence make suppositions about the supreme Bodhi of the Thus Come One with the minds that they know of, or enter the knowledge and vision of the Buddha through the medium of worldly language and expressions?

譬如琴瑟笙篴琵琶，虽有妙音，若无妙指终不能发

“For example, lutes, flutes, and guitars can make wonderful sounds, but if there are no skilled fingers to play them, their music will never come forth.

汝与众生，亦复如是。宝觉真心各各圆满。如我按指，海印发光。汝暂举心，尘劳先起。

“You and all living beings are the same way. The precious, enlightened mind is perfect in everyone. Thus, I press my finger upon it and the ocean-impression emits light; you move your mind, and the wearisome defilements spring up.

由不勤求无上觉道，爱念小乘，得少为足。

“It is all because you do not diligently seek the unsurpassed enlightened Way, but are fond of the lesser vehicle and are satisfied with little attainment.”

5.4 何因有妄 (Why falseness?)

富楼那言：“我与如来宝觉圆明，真妙净心，无二圆满。而我昔遭无始妄想，久在轮回。今得圣乘，犹未究竟。世尊，诸妄一切圆灭，独妙真常。

Purna said, “I am non-dual and complete with the Thus Come One’s perfect brightness of the precious enlightenment, the true wonder of the pure mind. But long ago I was victimized by false thoughts that have no beginning and I have long endured the turning wheel of rebirth. Now I have attained the sagely vehicle, but it is not yet ultimate. The World Honored One has completely extinguished all falseness and obtained wonderful true eternity.

敢问如来，一切众生何因有妄，自蔽妙明，受此沦溺？”

“I venture to ask the Thus Come One why all living beings exist in falseness and conceal their own wonderful brightness, so that they keep drowning in this deluge?”

5.4.1 不见面目狂走 (Run because without seeing head)

佛告富楼那：“汝虽除疑，余惑未尽。吾以世间现前诸事，今复问汝：

The Buddha said to Purna, “Although you have cast off doubts, you still have not ended residual delusions. I will now employ a worldly event in questioning you.

汝岂不闻室罗城中，演若达多。忽于晨朝以镜照面，爱镜中头眉目可见。嗔责己头不见面目。以为魑魅无状狂走。于意云何。此人何因无故狂走？”

“Have you not heard of Yajnadatta in Shravasti who on impulse one morning held a mirror to his face and fell in love with the head in the mirror? He gazed at the eyes and eyebrows but got angry because he could not see his own face. He decided he must be a li mei ghost. Having lost all his bearings, he ran madly out. What do you think? Why did this person set out on a mad chase for no reason?.

富楼那言：“是人心狂，更无他故。”

Purna said, “That person was insane. There’s no other reason.”

佛言：“妙觉明圆，本圆明妙既称为妄云何有因。若有所因，云何名妄？”

The Buddha said, “What reason can you give for calling false the wonderful enlightened bright perfection, the fundamentally perfect bright wonder? If there is a reason, then how can you say it is false?

自诸妄想展转相因。从迷积迷以历尘劫。虽佛发明，犹不能返。

“All your own false thinking becomes in turn the cause for more. From confusion you accumulate confusion through kalpa after kalpa; although the Buddha is aware of it, he cannot counteract it.

5.4.2 取梦中物 (Fetch things from dream)

如是迷因，因迷自有。识迷无因，妄无所依。尚无有生，欲何为灭。得菩提者，如寤时人说梦中事。心纵精明，欲何因缘取梦中物。

“From such confused causes, the cause of confusion perpetuates itself. When one realizes that confusion has no cause, the falseness becomes baseless. Since it never arose, why would you hope for its extinction? One who obtains Bodhi is like a person who awakens to realize the events of a dream; even though his mind is awake and clear, he cannot get hold of the things in the dream and physically display them.

况复无因本无所有。如彼城中演若达多，岂有因缘自怖头走。忽然狂歇，头非外得。纵未歇狂，亦何遗失？

“How much the more is that the case with some thing which is without a cause and basically non-existent, such as Yajnadatta’s situation that day in the city? Was there any reason why he became fearful for his head and went running about? If his madness were suddenly to cease, it would not be that he had obtained his head from someplace outside; and so before his madness ceases, how can his head have been lost?

富楼那。妄性如是，因何为在？

“Purna, falseness is the same way. How can it exist?

汝但不随分别世间业果众生三种相续。三缘断故，三因不生。

“All you need do is not follow discriminations, because none of the three causes arises when the three conditions of the three continuities of the world, living beings, and karmic retribution are cut off.

则汝心中演若达多狂性自歇，歇即菩提。胜净明心，本周法界。不从人得。何藉劬劳肯綮修证。

“Then the madness of the Yajnadatta in your mind will cease of itself, and just that ceasing is Bodhi. The supreme, pure, bright mind originally pervades the Dharma Realm. It is not something obtained from anyone else. Why, then, labor and toil with marrow and joint to cultivate and be certified?

5.4.3 衣中系珠 (Pearl inside the cloth)

譬如有人于自衣中系如意珠，不自觉知。穷露他方，乞食驰走。虽实贫穷，珠不曾失。

“This is to be like the person who has a wish fulfilling pearl sewn in his clothing without-realizing it. Thus he roams abroad in a state of poverty, begging for food and always on the move. Although he is indeed destitute, the pearl is never lost.

忽有智者指示其珠。所愿从心，致大饶富。方悟神珠非从外得。”

“Suddenly, a wise person shows him the pearl: all his wishes are fulfilled, he obtains great wealth, and he realizes that the pearl did not come from somewhere outside.”

5.5 菩提非因缘 (Buddha nature doesn’t have a cause)

即时阿难在大众中，顶礼佛足，起立白佛：“世尊现说杀盗淫业，三缘断故，三因不生。心中达多狂性自歇。歇即菩提，不从人得。斯则因缘皎然明白。云何如来顿弃因缘？

Ananda then bowed at the Buddha’s feet, arose in the Great Assembly, and said to the Buddha, “The World Honored One now explains that when the three conditions of the karma of killing, stealing, and lust are cut off, the three causes for them do not arise. Then the madness of Yajnadatta in the mind ceases of itself, and just that ceasing is Bodhi. It is not something obtained from anyone else. These clearly are causes and conditions; why, then, does the Thus Come One abruptly reject causes and conditions?

我从因缘心得开悟。世尊。此义何独我等年少有学声闻。今此会中大目犍连及舍利弗须菩提等，从老梵志闻佛因缘，发心开悟得成无漏。

“It was through causes and conditions that my mind became enlightened, World Honored One, and that is not only true of us who are young in years, of us Sound-Hearers who still have to study. Mahamaudgalyayana, Shariputra, and Subhuti, who are now in this assembly and who followed the elder

Brahmans, became enlightened and obtained the state of no outflows upon hearing the Buddha expound upon causes and conditions.

今说菩提不从因缘。则王舍城拘舍梨等，所说自然成第一义。惟垂大悲，开发迷闷。”

“Now you say that Bodhi does not come from causes and conditions. So the spontaneity that Maskari Goshaliputra and others advocated in Rajagriha then becomes the primary meaning! I only hope you will let fall great compassion and break through my confusion.”

5.5.1 三缘断故即菩提心 (Cut off conditions to be enlightened)

佛告阿难：“即如城中演若达多，狂性因缘，若得灭除。则不狂性自然而出。因缘自然，理穷于是。

The Buddha said to Ananda, “Let us take the case of Yajnadatta in the city: if the causes and conditions of his madness cease, the nature that is not mad will spontaneously come forth. The entire principle of spontaneity and causes and conditions is nothing more than that.

阿难。演若达多，头本自然。本自其然，无然非自。何因缘故，怖头狂走。

“Ananda, Yajnadatta’s head was spontaneously there, it was a spontaneous part of him. There was never a time when it was not. Why, then, did he suddenly fear that he had no head and start running about madly?

若自然头因缘故狂。何不自然因缘故失。

“If he naturally had a head and went mad due to causes and conditions, would it not be just as natural for him to lose his head due to causes and conditions?

本头不失，狂怖妄出。曾无变易，何藉因缘。

“Basically his head was not lost. The madness and fear arose from falseness. There was never any change that took place. Why, then, labor the point about causes and conditions?

本狂自然，本有狂怖。未狂之际，狂何所潜。

“If the madness were spontaneous, the madness and fear would be fundamental. Before he went mad, then, where was his madness hidden?

不狂自然，头本无妄，何为狂走。

“If the madness were not spontaneous, and his head were in fact not lost, why did he run about in a state of madness?

若悟本头，识知狂走，因缘自然，俱为戏论。是故我言三缘断故即菩提心。

“If you realize that you have a head and recognize the madness of your pursuit, then both spontaneity and causes and conditions become idle theories. That is why I say that the three conditions’ ceasing to be is itself the Bodhi mind.

菩提心生，生灭心灭，此但生灭。

“The Bodhi mind’s being produced and the mind subject to production and extinction’s being extinguished is simply production and extinction.

灭生俱尽，无功用道。若有自然，如是则明，自然心生，生灭心灭，此亦生灭。

“The ending of both production and extinction is the effortless Way. If there is spontaneity, then clearly it must be that the thought of spontaneity arises and the mind subject to production and extinction ceases: that, then, is still production and extinction.

无生灭者，名为自然。犹如世间诸相杂和，成一体者，名和合性。非和合者，称本然性。

“To call the lack of production and extinction spontaneity is the same as to say that the single substance formed by the combination of all mundane appearances is a mixed and united essence, and that whatever is not mixed and united is basically spontaneous in nature.

本然非然。和合非合。合然俱离。离合俱非。此句方名无戏论法。

“When spontaneity is devoid of spontaneity, and mixing and uniting are devoid of their unifying quality, so that spontaneity and unity alike are abandoned, and both the abandonment of them and their existence cease to be - that is no idle theory.

5.5.2 多闻不如修行 (Cultivate is better than knowing)

菩提涅 尚在遥远。非汝历劫辛勤修证。

“Bodhi and Nirvana are still so far away that you must undoubtedly pass through kalpas of bitterness and diligence before you cultivate them and are certified.

虽复忆持十方如来十二部经，清净妙理如恒河沙，只益戏论。

“You can hold in memory the twelve divisions of the sutras spoken by the Buddhas of the ten directions and their pure, wonderful principles as many as the sands of the River Ganges, but it only aids your idle theorizing.

汝虽谈说因缘自然决定明了。人间称汝多闻第一。以此积劫多闻熏习，不能免离摩登伽难。

You can discuss causes and conditions and spontaneity and understand them perfectly clearly, and people in the world refer to you as the one foremost in learning. You have spent aeons upon aeons saturating yourself with learning, yet you could not avoid the difficulty of Matangi.

何须待我佛顶神咒，摩登伽心淫火顿歇，得阿那含，于我法中，成精进林。爱河干枯，令汝解脱。

“Why did you have to wait for me to use the spiritual mantra of the Buddha’s summit? The fire of lust in Matangi’s daughter’s heart died instantly, and she attained the position of an Anagamin. Now she is one of a vigorous group in my dharma assembly. The river of love dried up in her, and she was able to set you free.

是故阿难。汝虽历劫忆持如来秘密妙严，不如一日修无漏业，远离世间憎爱二苦。

“Therefore, Ananda, your ability to keep in mind the Thus Come One’s wonderful secret teachings of aeon after aeon is not as good as a single day of no-outflow cultivation that is intent upon getting far away from the two worldly sufferings of love and hate.

如摩登伽宿为淫女，由神咒力销其爱欲，法中今名性比丘尼。

“In Matangi’s daughter, a former prostitute, love and desire were dispelled by the spiritual power of the mantra. Now her name in dharma is Bhikshuni ‘Nature.’

与罗侯母耶输陀罗同悟宿因。知历世因贪爱为苦。一念熏修无漏善故，或得出缠，或蒙授记。如何自欺，尚留观听。”

“She and Rahula’s mother, Yashodhara both became aware of their past causes and knew that for many kalpas they had endured the suffering of greed and love. Because they single-mindedly became permeated with the cultivation of the goodness of no outflows, they were both freed from their bonds and received predictions. Why, then, do you cheat yourself and still remain caught up in looking and listening?”

阿难及诸大众，闻佛示诲，疑惑销除，心悟实相。身意轻安，得未曾有。

When Ananda and the Great Assembly heard the Buddha’s instruction, their doubts and delusion were dispelled. Their minds awakened to the actual appearance, they experienced “light ease” both physically and mentally, and they obtained what they had never had before.

重复悲泪，顶礼佛足，长跪合掌而白佛言：“无上大悲清净宝王，善开我心。能以如是种种因缘，方便提奖，引诸沉冥出于苦海。

Once again he wept, bowed at the Buddha’s feet, knelt on both knees, placed his palms together, and said to the Buddha, “The Unsurpassed, Great, Compassionate, Pure, and Precious King has instructed me well, so that, by means of these various causes and conditions, expedients, and encouragements, all of us who were immersed in the sea of suffering have escaped it.

世尊。我今虽承如是法音，知如来藏妙觉明心遍十方界，含育如来十方国土，清净宝严妙觉王刹。如来复责多闻无功，不逮修习。

“World Honored One, having heard the sound of dharma like this, I know that the Treasury of the Thus Come One, the wonderful, enlightened, bright mind, pervades the ten directions and includes the Thus Come One, the lands of the ten directions, and the pure, precious adornments of the land of the Wonderfully Enlightened King. Yet, the Thus Come One once again admonishes that erudition is of no merit and is not as good as cultivation.

我今犹如旅泊之人，忽蒙天王赐与华屋，虽获大宅，要因门入。

“So now I am like a wanderer who suddenly encounters a reigning king who bestows upon him an elegant house. He has obtained a mansion, but there needs to be a door in order for him to enter it.

惟愿如来不舍大悲，示我在会诸蒙暗者，捐舍小乘，毕获如来无余涅槃发心路。令有学者，从何摄伏畴昔攀缘，得陀罗尼，入佛知见。作是语已，五体投地。在会一心，伫佛慈旨。

“I only hope the Thus Come One will not withhold his great compassion in instructing those of us in the assembly who are covered over by darkness, so that we may renounce the small vehicle and attain at last the Thus Come One’s Nirvana without residue, the fundamental path of resolve, and that he will enable those who still must study to know now how to subdue the age-old seeking of advantage from conditions, to obtain Dharani, and to enter into the knowledge and vision of the Buddha.” Having said this, he made a full prostration, and together with the members of the assembly, he single-mindedly awaited the Buddha’s compassionate instruction.

6 二义决定 (Two decisive doctrines)

尔时世尊，哀愍会中缘觉声闻，于菩提心未自在者。及为当来佛灭度后，末法众生发菩提心，开无上乘妙修行路。

The World Honored One then took pity on the Sound-Hearers and the Condition-Enlightened Ones in the assembly - all those who were not yet at ease with the Bodhi mind - and on all living beings to come after the Buddha’s extinction during the Dharma-ending Age. He revealed the wonderful path of cultivation of the unsurpassed vehicle.

宣示阿难及诸大众：“汝等决定发菩提心，于佛如来妙三摩提，不生疲倦。应当先明发觉初心二决定义。云何初心二义决定。

He proclaimed to Ananda and to the Great Assembly, “If you want to have decisive resolve for Bodhi and not grow weary of the Wonderful Samadhi of the Buddha, the Thus Come One, you must first understand the two resolutions regarding initial resolve for enlightenment. What are the two resolutions regarding initial resolve for enlightenment?

6.1 元明为因 (Using true mind as the source)

阿难。第一义者，汝等若欲捐舍声闻，修菩萨乘入佛知见，应当审观因地发心，与果地觉为同为异。

“Ananda, the first resolution is this: if you wish to renounce the position of Sound-Hearer and cultivate the Bodhisattva Vehicle, and to enter the knowledge and vision of the Buddha, you must carefully consider whether the resolve on the cause ground and the enlightenment on the ground of fruition are the same or different.

阿难。若于因地以生灭心为本修因，而求佛乘不生不灭，无有是处。

“Ananda, it is impossible while on the cause-ground to use the mind subject to production and extinction as the basis for cultivating in quest of the Buddha vehicle, which is neither produced nor extinguished.

以是义故，汝当照明诸器世间可作之法，皆从变灭。阿难。汝观世间可作之法，谁为不坏。

For this reason, you should realize that all existing dharmas in the material world will decay and disappear. Ananda, contemplate the world: what thing is there that will not waste away?

然终不闻烂坏虚空。何以故。空非可作，由是始终无坏灭故。

“But, has anyone ever heard of the disintegration of the void? Why not? It is because the void does not exist, and so it can never be destroyed.

6.1.1 五浊 (Five turbidities)

则汝身中，坚相为地，润湿为水，暖触为火，动摇为风。由此四缠，分汝湛圆妙觉明心，为视为听为觉为察。从始入终，五叠浑浊。

“While you are in your body, what is solid is of earth, what is moist is of water, what is warm is of fire, and what moves is of wind. Because of these four bonds, your tranquil and perfect, wonderfully enlightened bright mind divides into seeing, hearing, sensation, and cognition. From beginning to end there are the five layers of turbidity.

云何为浊。阿难。譬如清水，清洁本然。即彼尘土灰沙之伦，本质留碍。二体法尔，性不相循。有世间人，取彼土尘，投于净水。土失留碍，水亡清洁。容貌汨然，名之为浊。汝浊五重，亦复如是。

“What is meant by ‘turbidity?’ Ananda, pure water, for instance, is fundamentally clear and clean, whereas dust, dirt, ashes, silt, and the like, are basically solid substances. Such are the properties of the two; their natures are not compatible. Suppose, then, that an ordinary person takes some dirt and tosses it into the pure water. The dirt loses its solid quality and the water is deprived of its transparency. The cloudiness which results is called ‘turbidity.’ Your five layers of turbidity are similar to it.

6.1.2 劫浊 (Time turbidity)

阿难。汝见虚空遍十方界。空见不分。有空无体。有见无觉。相织妄成。是第一重，名为劫浊。

“Ananda, you see that emptiness pervades the ten directions. There is no division between emptiness and seeing. However, although emptiness has no substance and your seeing has no awareness, the two become entangled in a falseness. This is the first layer, called the turbidity of time.

6.1.3 见浊 (Seeing turbidity)

汝身现转四大为体。见闻觉知，壅令留碍。水火风土，旋令觉知。相织妄成。是第二重，名为见浊。

“Your body appears in full, with the four elements composing its substance, and from this, seeing, hearing, sensation, and cognition become firmly defined. Water, fire, wind, and earth fluctuate between sensation and cognition and become entangled in a falseness. This is the second layer, called the turbidity of views.

6.1.4 烦恼浊 (Affliction turbidity)

又汝心中忆识通习。性发知见。容现六尘。离尘无相。离觉无性。相织妄成。是第三重，名烦恼浊。

“Further, the functions of memory, discrimination, and verbal comprehension in your mind bring into being knowledge and views. From out of them appear the six defiling objects. Apart from the defiling objects there are no appearances. Apart from cognition they have no nature. But they become entangled in a falseness. This is the third layer, called the turbidity of afflictions.

6.1.5 众生浊 (Living beings turbidity)

又汝朝夕生灭不停。知见每欲留于世间业运每常迁于国土。相织妄成，是第四重，名众生浊。

“And then day and night there is endless production and extinction as your knowledge and views continually wish to remain in the world, while your karmic patterns constantly move you to various places. This entanglement becomes a falseness, which is the fourth layer, called the turbidity of living beings.

6.1.6 命浊 (Lifespan turbidity)

汝等见闻元无异性。众尘隔越，无状异生。性中相知。用中相背。同异失准。相织妄成。是第五重，名为命浊。

“Originally, your seeing and hearing were not different natures, but a multitude of defiling objects has divided them until suddenly they became different. Their natures have a mutual awareness, but their functions are in opposition. Sameness and difference arise and they lose their identity. This entanglement becomes a falseness, which is the fifth layer, called the turbidity of a lifespan.

6.1.7 因地心 (The mind of source)

阿难。汝今欲令见闻觉知，远契如来常乐我净。

“Ananda, you now want to cause your seeing, hearing, sensation, and cognition to return to and tally with the permanence, bliss, true self, and purity of the Thus Come One.

应当先择死生根本，依不生灭圆湛性成，

You should first decide what the basis of birth and death is by relying on the perfect, tranquil nature which is neither produced nor extinguished.

以湛旋其虚妄灭生，伏还元觉，得元明觉无生灭性为因地心，

By means of this tranquility, turn the empty and false production and extinction so that they are subdued and return to the source of enlightenment. The attainment of this source of bright enlightenment, which is neither produced nor extinguished, is the mind on the cause-ground.

然后圆成果地修证。

“Then you can completely accomplish the cultivation of and certification to the ground of fruition.

6.1.8 初伏客尘烦恼 (Initial subduing of affliction)

如澄浊水，贮于静器，静深不动，沙土自沈，清水现前，名为初伏客尘烦恼。

“It is like purifying muddy water by placing it in a quiet vessel which is kept completely still and unmoving. The sand and silt settle, and the pure water appears. This is called the initial subduing of the guest-dust affliction.

6.1.9 永断根本无明 (Eternal severance of absence of light)

去泥纯水，名为永断根本无明。

“The complete removal of the mud from the water is called the eternal severance of fundamental ignorance.

明相精纯，一切变现，不为烦恼，皆合涅槃清净妙德。

“When clarity is pure to its essence, then no matter what happens there is no affliction. Everything is in accord with the pure and wonderful virtues of Nirvana.

6.2 烦恼根本 (The root of affliction)

第二义者，汝等必欲发菩提心，于菩萨乘生大勇猛，决定弃捐诸有为相，

“The second resolution is this: if you definitely wish to bring forth the resolve for Bodhi and to be especially courageous and dedicated in your cultivation of the Bodhisattva Vehicle, you must decisively renounce all conditioned appearances.

应当审详烦恼根本。此无始来发业润生谁作谁受。

You should carefully consider the origin of affliction and the beginningless creation of karma and perpetuation of rebirth - who creates it and who endures it?

阿难。汝修菩提，若不审观烦恼根本，则不能知虚妄根尘何处颠倒。处尚不知，云何降伏取如来位。

“Ananda, if in your cultivation of Bodhi you do not carefully consider the origin of affliction, you cannot realize the empty falseness of the sense-organs and sense-objects or the location of delusion. If you don't even know its location, how can you subdue it and reach the level of the Thus Come One?

阿难。汝观世间解结之人，不见所结，云何知解。

“Ananda, consider the ordinary person who wants to untie a knot. If he can't see where the knot is, how can he untie it?

不闻虚空被汝隳裂。何以故。空无形相，无结解故。

But I have never heard that one can obliterate empty space. Why? It is because emptiness has no form or appearance; therefore there are no knots to untie.

6.2.1 六根贼媒 (Six thieves)

则汝现前眼耳鼻舌，及与身心，六为贼媒，自劫家宝。

“But now your visible eyes, ears, nose and tongue, as well as your body and mind, are like six thieving matchmakers who plunder the jewels of your household.

由此无始众生世界，生缠缚故，于器世间不能超越。

“And, thus, from beginningless time living beings and the world have been bound up together, so that the material world cannot be transcended.

阿难。云何名为众生世界。世为迁流。界为方位。

“Ananda, what is meant by the time and space of living beings? ‘Time’ refers to change and flow; ‘space’ refers to location.

汝今当知东、西、南、北、东南、西南、东北、西北、上、下、为界。过去、未来、现在、为世。方位有十。流数有三。

“You should know by now that north, east, south, west, northeast, northwest, southeast, southwest, above and below are space. Past, present, and future are periods of time. There are ten directions in space and three periods of time.

一切众生织妄相成。身中贸迁，世界相涉。

“All living beings come into being because of false interaction. Their bodies go through changes and they are caught up in time and space.

而此界性设虽十方，定位可明。世间只目东西南北，上下无位，中无定方，四数必明。与世相涉，三四四三，宛转十二。

“However, although there are ten directions in space, those known in the world as north, south, east, and west are the only ones that can be clearly fixed. Above and below have no position; the intermediates have no definite direction. Determined clearly to be four in number, they are then combined with the three periods of time. Three times four, or, alternately, four times three, make twelve.

流变三叠，一十百千。总括始终。六根之中，各各功德有千二百。

“Increase it three times: itself multiplied by ten and again by ten, to reach the thousands: one thousand two hundred is the greatest possible efficacy of the six organs.

6.2.2 眼唯八百 (Eye is not perfect)

阿难。汝复于中，克定优劣。如眼观见，后暗前明。前方全明。后方全暗。左右旁观三分之二。统论所作，功德不全。三分言功。一分无德。当知眼唯八百功德。

“Ananda, you can thereby establish their value. For example, the eyes see darkness behind and light in front. The front is totally light; the back is totally dark. With your peripheral vision included, you can see two thirds around at most. Therefore, its capacity can be expressed as an efficacy which is not complete. One third of its efficacy is without virtue. Know, then, that the eyes have an efficacy of only eight hundred.

6.2.3 耳根圆满 (Ear is perfect)

如耳周听，十方无遗。动若迺遥。静无边际。当知耳根圆满一千二百功德。

“For example, the ears hear everywhere in the ten directions, without loss. They hear movements, whether far or near, and stillness without bounds. Know, then, that the organ of hearing is complete with an efficacy of twelve hundred.

6.2.4 鼻唯八百 (Nose is not perfect)

如鼻嗅闻，通出入息。有出有入，而阙中交。验于鼻根，三分阙一。当知鼻唯八百功德。

“For example, the nose smells odors with each inhalation and exhalation of the breath. It is deficient at the point between the inhalation and exhalation. The organ of smell can be considered to be deficient by one third. Know, then, that the nose has an efficacy of only eight hundred.

6.2.5 舌根圆满 (Tongue is perfect)

如舌宣扬，尽诸世间出世间智。言有方分，理无穷尽。当知舌根圆满一千二百功德。

“For example, the tongue can proclaim the entirety of worldly and transcendental wisdom. Although language varies according to locality, the principles go beyond boundaries of any kind. Know, then, that the organ of the tongue is complete with an efficacy of twelve hundred.

6.2.6 身唯八百 (Body is not perfect)

如身觉触，识于违顺。合时能觉。离中不知。离一合双。验于身根，三分阙一。当知身唯八百功德。

“For example, the body is aware of touch, registering it as pain or pleasure. When it makes contact, it is aware of the thing touched; when in isolation, it has no tactile knowledge of other things. Isolation has a single and contact has a dual aspect. The organ of the body can be considered as deficient by one third. Know, then, that the body has an efficacy of only eight hundred.

6.2.7 意根圆满 (Mind is perfect)

如意默容，十方三世一切世间出世间法，唯圣与凡，无不包容，尽其涯际。当知意根圆满一千二百功德。

“For example, the mind silently includes all worldly and transcendental dharmas of the ten directions and the three periods of time. Regardless of whether it be sagely or ordinary, everything is included in its boundlessness. Know, then, that the organ of the mind is complete with an efficacy of twelve hundred.

阿难。汝今欲逆生死欲流，返穷流根，至不生灭。

“Ananda, now you wish to oppose the flow of desire that leads to birth and death. You should turn back the flow of the organs to reach a state of neither production nor extinction.

当验此等六受用根，谁合谁离，谁深谁浅，谁为圆通，谁不圆满。

“You should investigate all of these six functioning organs to see which are uniting, which are isolated, which are deep, which are shallow, which will penetrate perfectly, and which are not perfect.

若能于此悟圆通根，逆彼无始织妄业流，得循圆通，与不圆根，日劫相倍。

“Once you have awakened to the organ which penetrates perfectly, you should thereupon reverse the flow of its beginningless involvement in false karma. Then you will know the difference between one that penetrates perfectly and one that does not. Then a day and an aeon will be one and the same.

我今备显六湛圆明，本所功德，数量如是。随汝详择其可入者。吾当发明，令汝增进。

“I have now revealed to you the fundamental efficacy of the tranquil perfect brightness of these six. This is what the numbers are; it is up to you to select which one to enter. I will explain more to aid your progress in it.

十方如来，于十八界一一修行，皆得圆满无上菩提。于其中间，亦无优劣。

“The Thus Come Ones of the ten directions cultivated by means of all of the eighteen realms and obtained perfect, unsurpassed Bodhi. All of them were generally adequate.

但汝下劣，未能于中圆自在慧。故我宣扬，令汝但于一门深入。

“But you are at an inferior level and are not yet able to perfect comfortable wisdom among them. Therefore, I shall give you an explanation, so that you will be able to enter deeply into one door.

入一无妄，彼六知根，一时清净。”

“Enter one without falseness, and the six sense organs will be simultaneously pure.”

6.2.8 六根为一 (Six is one)

阿难白佛言：“世尊。云何逆流深入一门，能令六根一时清净？”

Ananda said to the Buddha, “World Honored One, how do we oppose the flow, enter deeply into one door, and cause the six organs to simultaneously become pure?”

佛告阿难：“汝今已得须陀洹果。已灭三界众生世间见所断惑。然犹未知根中积生无始虚习。彼习要因修所断得。何况此中生住异灭，分剂头数。

The Buddha told Ananda, “You have already obtained the fruition of a Shrotaapanna. You have already extinguished the view-delusions of living beings in the three realms, but you do not yet know that your organs have accumulated habits that are without beginning. It is through cultivation that one severs not simply these habits, but also their numerous subtleties as they pass through arising, dwelling, change, and extinction.

今汝且观现前六根，为一为六。阿难。若言一者，耳何不见，目何不闻，头奚不履，足奚无语。

“You should now contemplate the six organs further: are they one or six? If you say they are one, Ananda, why can't the ears see? Why can't the eyes hear? Why can't the head walk? Why can't the feet talk?

若此六根决定成六。如我今会，与汝宣扬微妙法门。汝之六根，谁来领受？”

“If the six organs are definitely six, then as I now explain this subtle, wonderful dharma-door for you in this assembly, which of your six organs is receiving it?”

阿难言：“我用耳闻。”

Ananda said, “I hear it with my ears.”

佛言：“汝耳自闻，何关身口？口来问义，身起钦承。

The Buddha said, “Your ears hear by themselves; what, then, does it have to do with your body and mouth? And yet you ask about the principles with your mouth, and your body displays veneration.

是故应知非一终六，非六终一。终不汝根元一元六。阿难当知。是根非一非六。

“Therefore, you should know that if they are not one, then they must be six. And if they are not six, they must be one. But you can't say that your organs are basically one and six.

由无始来颠倒沦替，故于圆湛一六义生。汝须陀洹，虽得六销，犹未亡一。

“Ananda, you should know that these organs are neither one nor six. It is from being upside-down and sinking into involvements throughout time without beginning that the theory of one and six has become established. As a Shrotaapanna, you have dissolved the six, but you still have not done away with the one.

如太虚空参合群器。由器形异，名之异空。除器观空，说空为一。

“It is like emptiness fitting into differently shaped vessels. The emptiness is said to be whatever shape the vessel is. But if you get rid of the vessel and look at the emptiness, you will say it is one and the same.

彼太虚空，云何为汝成同不同。何况更名是一非一。则汝了知六受用根，亦复如是。

“But how can that emptiness become alike and different at your convenience? Even less can it be one or not one. Therefore, you should understand that the six receptive functioning organs should be the same way.

6.2.9 眼体 (Eye)

由明暗等二种相形。于妙圆中黏湛发见。见精映色，结色成根。根元目为清净四大。因名眼体，如蒲萄朵。浮根四尘，流逸奔色。由动静等二种相击。

“Seeing occurs because the two appearances of darkness and light, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of seeing reflects form and combines with form to become an organ. In its pure state the organ of the eye is the four elements. And yet it takes the name ‘eye-organ’ and is shaped like a grape. Of the superficial sense-organs and the four defiling objects, this one races out after form.

6.2.10 耳体 (Ear)

于妙圆中黏湛发听。听精映声，卷声成根。根元目为清净四大。因名耳体，如新卷叶。浮根四尘，流逸奔声。由通塞等二种相发。

“Hearing occurs because the two reverberations of movement and stillness, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of hearing reflects sound and resounds with sound to become the organ of the ear. In its pure state, the organ of the ear is the four elements. It takes the name ‘ear organ’ and is shaped like a fresh, curled leaf. Of the superficial sense-organs and the four defiling objects, this one is loosed upon sound.

6.2.11 鼻体 (Nose)

于妙圆中黏湛发嗅。嗅精映香，纳香成根。根元目为清净四大。因名鼻体，如双垂爪。浮根四尘，流逸奔香。由恬变等二种相参。

“Smelling occurs because the two appearances of penetration and obstruction, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of smelling reflects scents and takes in scents to become the organ of the nose. In its pure state, the organ of the nose is the four elements. It takes the name ‘nose-organ’ and is shaped like a double hanging claw. Of the superficial sense-organs and the four defiling objects, this one probes out after scents.

6.2.12 舌体 (Tongue)

于妙圆中黏湛发尝。尝精映味，绞味成根。根元目为清净四大。因名舌体，如初偃月。浮根四尘，流逸奔味。由离合等二种相摩。

“Tasting occurs because the two blends of blandness and variety, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of tasting reflects flavors and becomes entwined with flavors to become the organ of the tongue. In its pure state the organ of the tongue is the four elements. It takes the name ‘tongue-organ’ and is shaped like the crescent moon. Of the superficial sense-organs and the four defiling objects, this one pursues flavors.

6.2.13 身体 (Body)

于妙圆中黏湛发觉。觉精映触，转触成根。根元目为清净四大。因名身体，如腰鼓颡。浮根四尘，流逸奔触。由生灭等二种相续。

“Sensation occurs because the two frictions of separation and union, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of sensation reflects contact and seizes upon contact to become the organ of the body. In its pure state, the organ of the body is the four elements. It takes the name ‘body-organ’ and is shaped like a tabla. Of the superficial sense-organs and the four defiling objects, this one is compelled by contact.

6.2.14 意思 (Mind)

于妙圆中黏湛发知。知精映法，揽法成根。根元目为清净四大。因名意思，如幽室见。浮根四尘，流逸奔法。

“Knowing occurs because the two continuities of production and extinction, and their like, firmly adhere to quietude in what originally was wonderful perfection. The essence of knowing reflects dharmas and grasps dharmas to become the organ of the mind. In its pure state, the organ of the mind is the four elements. It takes the name ‘mental cognition’ and resembles seeing in a dark room. Of the superficial sense-organs and their four defiling objects, this one chases after dharmas.

6.2.15 随拔一根 (Remove one)

阿难。如是六根，由彼觉明，有明明觉，失彼精了，黏妄发光。

“Ananda, in this way the six organs occur, because that bright enlightenment has a brightness added to it. Thus they lose their essence and adhere to falseness and create light.

是以汝今离暗离明，无有见体。离动离静，元无听质，无通无塞，嗅性不生。非变非恬，尝无所出。不离不合，觉触本无。无灭无生，了知安寄。

“Therefore, apart from darkness and light there is no substance to seeing for you now; apart from movement and stillness, there, basically, is no disposition of hearing; without penetration and obstruction, the nature of smelling does not arise; in the absence of variety and blandness, tasting does not occur, lacking separation and union, the sensation of contact is fundamentally non-existent; without extinction and production, knowing is put to rest.

汝但不循动静、合离、恬变、通塞、生灭、明暗，

“You need only not follow the twelve conditioned appearances of movement and stillness, union and separation, blandness and variety, penetration and obstruction, production and extinction, and brightness and darkness.

如是十二诸有为相。随拔一根，脱黏内伏归元真，发本明耀。耀性发明，诸余五黏，应拔圆脱。

“Accordingly, extract one organ from adhesion, free it, and subdue it at its inner core. Once subdued, it will return to inherent truth and radiate its innate brilliance. When that brilliance shines forth, the remaining five adhesions will be freed to accomplish total liberation.

不由前尘所起知见。明不循根，寄根明发。由是六根互相为用。

“Do not follow the knowing and seeing that arise from the objects before you. True brightness does not comply with the sense-organs. Yet, lodged at the organs is the revelation of the brightness that permits the mutual functioning of the six organs.

6.2.16 无上知觉 (Perfect awareness)

阿难。汝岂不知今此会中，阿那律陀，无目而见。跋难陀龙，无耳而听。伽神女，非鼻闻香。骄梵钵提，异舌知味。舜若多神，无身觉触。如来光中，映令暂现。既为风质其体元无。诸灭尽定得寂声闻。如此会中摩诃迦叶，久灭意根，圆明了知不因心念。

“Ananda, don't you know that now in this assembly there is Aniruddha, who is blind and yet can see; the dragon, Upananda, who is deaf and yet can hear; the spirit of the Ganges River, who has no nose and yet smells fragrance; Gavampati, who has an unusual tongue and yet senses flavor; and the spirit, Shunyata, who has no body and yet is aware of contact? In the light of the Thus Come One, this spirit is illumined temporarily as an ethereal essence without any substance. In the same way, there is also Mahakashyapa in this assembly, dwelling in the samadhi of extinction, having obtained the stillness of a Sound-Hearer. He has long since extinguished the mind-organ, and yet he has a perfectly clear knowledge which is not due to the mental process of thinking.

阿难。今汝诸根若圆拔已，内莹发光。如是浮尘及器世间诸变化相，如汤销冰，应念化成无上知觉。

“Then, Ananda, after all your organs are completely freed, you will glow with an inner light. All the ephemeral, defiling objects and the material world will thereupon change their appearance like ice which is melted by hot liquid. In response to your mind, they will transform and become the knowledge and awareness which is unsurpassed enlightenment.

阿难。如彼世人聚见于眼。若令急合，暗相现前，六根黯然，头足相类。彼人以手循体外绕，彼虽不见，头足一辨，知觉是同。

“Ananda, it is like an ordinary person who has confined seeing to his eyes. If you suddenly have him close his eyes, he will see darkness before him. The six organs and his head and feet will be enveloped in total darkness. If the person traces the shape of external things with his hands, then even though he cannot see, he will recognize someone's head and feet if he feels them. This knowledge and awareness are the same way.

缘见因明，暗成无见。不明自发，则诸暗相永不能昏。

If light is the condition requisite for seeing, then darkness brings the absence of seeing. But to perceive without light means that no dark manifestation can obscure the seeing.

根尘既销，云何觉明不成圆妙。”

“Once the organs and objects are eradicated, how can the enlightened brightness not become perfect and wonderful?”

6.3 将谁立因 (Who should be the source?)

阿难白佛言：“世尊。如佛说言，因地觉心，欲求常住，要与果位名目相应。

Ananda said to the Buddha, “World Honored One, as the Buddha has said, ‘The resolve for enlightenment on the cause-ground which seeks the eternal must be in mutual accord with the ground of fruition.’

世尊。如果位中，菩提、涅槃、真如、佛性、庵摩罗识，空如来藏，大圆镜智，是七种名，称谓虽别，清净圆满，体性坚凝，如金刚王，常住不坏。

“World Honored One, the ground of fruition is Bodhi; Nirvana; true suchness; the Buddha-nature; the Amala-Consciousness; the Empty Treasury of the Thus Come One; the great, Perfect Mirror-Wisdom. But although it is called by these seven names, it is pure and perfect, its substance is durable, like royal vajra, everlasting and indestructible.

若此见听，离于明暗动静通塞，毕竟无体。犹如念心，离于前尘，本无所有。

If the seeing and hearing are apart from light and darkness, movement and stillness, and penetration and obstruction and are ultimately devoid of substance, they are then like thoughts apart from sense-objects: they do not exist at all.

云何将此毕竟断灭以为修因，欲获如来七常住果。

“How can what is ultimately destroyed be a cause by which one cultivates in the hope of obtaining the fruition of the Thus Come One’s sevenfold permanent abode?

世尊。若离明暗，见毕竟空。如无前尘，念自性灭。

“World Honored One, when it is apart from light and darkness, the seeing is ultimately empty, just as when there is no sense-object, the essence of thought is extinguished.

进退循环，微细推求，本无我心及我心所，将谁立因求无上觉。

“I go back and forth in circles, minutely searching, and basically there is no such thing as my mind or its objects. Just what should be used to seek the Unsurpassed Enlightenment?

如来先说湛精圆常。违越诚言，终成戏论。云何如来真实语者。

“The Thus Come One previously said it was a tranquil essence, perfect and eternal. His present contradiction defies belief and is a resort to idle theorizing. How can the Thus Come One’s words be true and actual?

惟垂大慈，开我蒙蔽。”

“I only hope the Buddha will let fall his great compassion and will instruct us who do not understand and who are holding on tightly.”

佛告阿难：“汝学多闻，未尽诸漏，心中徒知颠倒所因。真倒现前，实未能识。

The Buddha told Ananda, “You study and learn much, but you have not yet extinguished outflows. In your mind you know only the causes of being upside down. But when the true inversion manifests, you really cannot recognize it yet.

恐汝诚心犹未信伏。吾今试将尘俗诸事，当除汝疑。”

“Lest your sincerity and faith remain insufficient, I will try to make use of an ordinary happening to dispel your doubts.”

6.3.1 闻与不闻 (Hearing and not hearing)

即时如来敕罗侯罗击钟一声。问阿难言：“汝今闻不？”

Then the Thus Come One instructed Rahula to strike the bell once, and he asked Ananda, “Did you hear that?”

阿难大众，俱言：“我闻。”

Ananda and the members of the Great Assembly all said, “We heard it.”

钟歇无声。佛又问言：“汝今闻不？”

The bell ceased to sound, and the Buddha again asked, “Do you hear it now?”

阿难大众，俱言：“不闻。”

Ananda and the members of the Great Assembly all said, “We do not hear it.”

时罗侯罗又击一声。佛又问言：“汝今闻不？”

Then Rahula struck the bell once again. The Buddha again asked, “Do you hear it now?”

阿难大众，又言：“俱闻。”

Ananda and the Great Assembly again said, “We hear it.”

佛问阿难：“汝云何闻，云何不闻？”

The Buddha asked Ananda, “What do you hear and what do you not hear?”

阿难大众俱白佛言：“钟声若击，则我得闻。击久声销，音响双绝，则名无闻。”

Ananda and the members of the Great Assembly all said to the Buddha, “When the bell is rung, we hear it. Once the sound of the bell ceases, so that even its echo fades away, we do not hear it.”

6.3.2 声与无声 (Sound and no sound)

如来又敕罗侯击钟。问阿难言：“汝今声不？”

The Thus Come One again instructed Rahula to strike the bell, and he asked Ananda, “Is there sound now?”

阿难大众，俱言：“有声。”

Ananda and the members of the Great Assembly all said, “There is a sound.”

少选声销。佛又问言：“尔今声不？”

After a short time the sound ceased, and the Buddha again asked, “Is there a sound now?”

阿难大众，答言：“无声。”

Ananda and the Great Assembly answered, “There is no sound.”

有顷罗侯更来撞钟。佛又问言：“尔今声不？”

After a moment, Rahula again struck the bell, and the Buddha again asked, “Is there sound now?”

阿难大众，俱言：“有声。”

Ananda and the Great Assembly said together, “There is sound.”

佛问阿难：“汝云何声，云何无声？”

The Buddha asked Ananda, “What is meant by ‘sound,’ and what is meant by ‘no sound?’”

阿难大众俱白佛言：“钟声若击，则名有声。击久声销，音响双绝，则名无声。”

Ananda and the Great Assembly told the Buddha, “When the bell is struck there is sound. Once the sound ceases and even the echo fades away, there is said to be no sound.”

佛语阿难及诸大众：“汝今云何自语矫乱？”

The Buddha said to Ananda and the Great Assembly, “Why are you inconsistent in what you say?”

大众阿难，俱时问佛：“我今云何名为矫乱？”

The Great Assembly and Ananda then asked the Buddha, “In what way have we been inconsistent?”

6.3.3 声有生灭，闻无生灭 (Sound disappears but hearing doesn't)

佛言：“我问汝闻。汝则言闻。又问汝声，汝则言声。唯闻与声，报答无定。如是云何不名矫乱？”

The Buddha said, “When I asked you if it was your hearing, you said it was your hearing. Then, when I asked you if it was sound, you said it was sound. I cannot ascertain from your answers if it is hearing or if it is sound. How can you not say this is inconsistent?”

阿难。声销无响，汝说无闻。若实无闻，闻性已灭，同于枯木。钟声更击，汝云何知？

“Ananda, when the sound is gone without an echo, you say there is no hearing. If there were really no hearing, the hearing-nature would be extinguished. It would be just like dead wood. If then the bell were sounded again, how would you know?”

知有知无，自是声尘或无或有。岂彼闻性为汝有无。闻实云无，谁知无者？

“What you know to be there or not there is the defiling object of sound. But could the hearing nature be there or not be there depending on your perception of its being there or not? If the hearing could really not be there, what would perceive that it was not?”

是故阿难。声于闻中自有生灭。非为汝闻声生声灭。

“And so, Ananda, the sounds that you hear are what are subject to production and extinction, not your hearing. The arising and cessation of sounds cause your hearing-nature to be as if there or not there.

令汝闻性为有为无汝尚颠倒，惑声为闻。何怪昏迷以常为断，终不应言。离诸动静闭塞开通，说闻无性。

“You are so upside-down that you mistake sound for hearing. No wonder you are so confused that you take what is everlasting for what is annihilated. Ultimately, you cannot say that there is no hearing nature apart from movement and stillness and from obstruction and penetration.

如重睡人，眠熟床枕。其家有人，于彼睡时，捣练舂米。其人梦中闻舂捣声，别作他物。或为击鼓。或为撞钟。即于梦时自怪其钟为木石响。

“Consider a person who falls into a deep sleep while napping on his bed. While he is asleep, someone in his household starts beating clothes or pounding rice. In his dream, the person hears the sound of beating and pounding and takes it for something else, perhaps for the striking of a drum or the ringing of a bell. In the dream he wonders why the bell sounds like stone or wood.

于时忽寤，遑知杵音。自告家人，我正梦时，惑此舂音将为鼓响。

“Suddenly he awakens and immediately recognizes the sound of pounding. He tells the members of his household, ‘I was just having a dream in which I mistook the sound of pounding for the sound of a drum.’

阿难。是人梦中，岂忆静摇开闭通塞。其形虽寐，闻性不昏。

“Ananda, how can this person in the dream-state remember stillness and motion, opening and closing, and penetrability and obstruction? Yet, although he is physically asleep, his hearing-nature is not drowsy.纵汝形销，命光迁谢，此性云何为汝销灭。

“Even when your body is gone and your light and life move on, how could this nature leave you?

以诸众生从无始来，循诸色声，逐念流转。曾不开悟性净妙常。

“But because living beings, from time without beginning, have pursued forms and sounds and have followed their thoughts as they turn and flow, they still are not enlightened to the purity, wonder, and permanence of their nature.

不循所常，逐诸生灭。由是生生杂染流转。

“They do not accord with what is eternal, but chase after things which are subject to production and extinction. Because of this they are born again and again and become mixed with defilement as they flow and turn.

若弃生灭，守于真常，常光现前，根尘识心应时销落。

“But if they reject production and extinction and uphold true permanence, an everlasting light will appear, and with that, the sense-organs, defiling objects, and consciousnesses will disappear.

想相为尘，识情为垢，二俱远离。则汝法眼应时清明。云何不成无上知觉？”

“The appearance of thought becomes defilement; the emotions of the consciousness become filth. If you stay far away from these two, then your dharma eye will accordingly become pure and bright. How could you fail to accomplish unsurpassed knowledge and enlightenment?”

6.4 六根为结 (Six senses are the knots)

[卷五] 阿难白佛言：“世尊。如来虽说第二义门。今观世间解结之人，若不知其所结之元，我信是人终不能解。

Ananda said to the Buddha, “World Honored One, the Thus Come One has explained the two meanings, yet, as I now contemplate people in the world, I believe that if they try to untie a knot and cannot find its center, they will never get the knot undone.

世尊。我及会中有学声闻，亦复如是。从无始际与诸无明，俱灭俱生。虽得如是多闻善根，名为出家，犹隔日疟。

“World Honored One, I and all the other Sound Hearers in the Great Assembly who are not beyond learning are the same way. From time without beginning we have been accompanied in birth and death by ignorance. We have obtained these good roots of erudition and are said to have left the home life, yet in fact we act like someone with a recurrent fever.

惟愿大慈，哀愍沦溺。今日身心，云何是结，从何名解。亦令未来苦难众生，得免轮回，不落三有。”

“I only hope that you, the Greatly Compassionate One, will take pity on us. We are sinking and drowning so that to this very day we do not know how our bodies and minds are in knots or how to go about untying them. Your explanation will also enable future living beings who are in suffering and difficulty to avoid the turning wheel and not fall into the three realms of existence.”

作是语已，普及大众五体投地。雨泪翘诚，伫佛如来无上开示。

After saying this, he and the entire Great Assembly made full prostrations. He wept profusely, and with sincere anticipation awaited the unsurpassed instruction of the Buddha, the Thus Come One.

尔时世尊怜愍阿难，及诸会中诸有学者。亦为未来一切众生，为出世因作将来眼。

Then the World Honored One took pity on Ananda and on those in the assembly with something left to study, as well as on living beings of the future, in order to help them transcend the world and become eyes for the future.

以阎浮檀紫金光手，摩阿难顶。即时十方普佛世界，六种震动。

He rubbed the crown of Ananda's head with his Jambunada purple-golden bright hand. Instantaneously all the Buddhalands in the ten directions quaked in six ways.

微尘如来住世界者，各有宝光从其顶出。

Thus Come Ones as numerous as fine motes of dust, each dwelling in his respective world, emitted a precious light from the crown of his head.

其光同时于彼世界，来只陀林，灌如来顶。是诸大众，得未曾有。

At one and the same time their light went from their own countries to the Jeta Grove and anointed the crown of the Thus Come One's head. All in that Great Assembly obtained what they had never had before.

6.4.1 生死结根，唯汝六根 (Suffering is caused by six senses)

于是阿难及诸大众，俱闻十方微尘如来，异口同音，告阿难言：

Then Ananda and everyone in the Great Assembly heard the Thus Come Ones as numerous as fine motes of dust throughout the ten directions speak to Ananda with different mouths but in a single voice.

“善哉阿难。汝欲识知俱生无明，使汝轮转生死结根，唯汝六根，更无他物。”

“Good indeed, Ananda! You wish to recognize your innate ignorance that causes you to turn on the wheel. The origin of the knot of birth and death is simply your six sense-organs and nothing else.

汝复欲知无上菩提，令汝速证安乐解脱寂静妙常，亦汝六根，更非他物。”

“You also want to understand unsurpassed Bodhi, so that you can quickly realize bliss, liberation, tranquility, and wonderful permanence. It, too, is your six sense-organs and nothing else.”

阿难虽闻如是法音，心犹未明。稽首白佛：“云何令我生死轮回，安乐妙常，同是六根，更非他物？”

Ananda heard these sounds of Dharma, but he did not yet understand in his mind. Bowing his head, he said to the Buddha, “How can what causes me to revolve in the cycle of birth and death and what enables me to gain bliss and wonderful permanence be the six sense-organs in both cases and nothing else?”

佛告阿难：“根尘同源。缚脱无二。识性虚妄，犹如空华。”

The Buddha said to Ananda, “The sense-organs and the objects are of the same source. The bonds and the release are not two. The nature of the consciousnesses is empty and false; it is like strange flowers in space.

阿难。由尘发知。因根有相。相见无性，同于交芦。

“Ananda, sense-awareness arises because of the sense objects: the appearance of objects exists because of the sense-organs. The appearance and the perception, both devoid of a nature, support each other like intertwining reeds.

是故汝今知见立知，即无明本。知见无见，斯即涅槃。无漏真净。云何是中更容他物？”

“Therefore, you now base your knowledge on awareness and perception; but that is fundamental ignorance. The absence of a view regarding awareness and perception is Nirvana - the true purity of no outflows. How could there be anything else in the midst of it?”

6.4.2 偈 (Verse)

尔时世尊，欲重宣此义，而说偈言：

Then the World Honored One, wishing to restate this meaning, spoke verses, saying:

“真性有为空，缘生故如幻，无为无起灭，不实如空华

“In the true nature, conditioned things are empty. They spring from causes, as illusions do. Things unconditioned neither rise nor cease. Unreal they are, like flowers in space.

言妄显诸真，妄真同二妄，犹非真非真，云何见所见

“To speak of the false is to reveal the true. But both the false and the true are false themselves. If there is neither truth nor untruth, How can there be perceiver and perceived?

中间无实性，是故若交芦，结解同所因，圣凡无二路

“Between them the two in fact have no nature. Thus they are likened to entwining reeds. The knots and their release have a common cause. The sages. and ordinary people’s paths are not two.

汝观交中性，空有二俱非，迷晦即无明，发明便解脱

“Regard the nature of the intertwined. Emptiness, existence both are naught. Dark confusion is simply ignorance; Bringing it to light is liberation.

解结因次第，六解一亦亡，根选择圆通，入流成正觉

“The knots must be untied successively. When the six are released, even the one ceases to be. Select an organ preferred for perfect penetration; Enter the flow and realize proper enlightenment.

陀那微细识，习气成瀑流，真非真恐迷，我常不开演

“Extremely subtle, the Adana consciousness Makes patterns of habit that flow on in torrents. Fearing you will confuse the truth with what is not, I rarely tell you of all this.

自心取自心，非幻成幻法，不取无非幻，非幻尚不生，幻法云何立，是名妙莲华，金刚王宝觉

“With your own mind, you grasp at your own mind. What is not illusory turns into illusion. If you don’t grasp, there is no non-illusion. If even non-illusion does not arise, How can illusory dharmas be established? This is called the Wonderful Lotus Flower, The Regal Vajra Gem of Enlightenment.

如幻三摩提，弹指超无学

“In this Samapatti that is likened to illusion, Transcend all study instantly.

此阿毗达磨，十方薄伽梵一路涅槃门”

“This Abhidharma, incomparable Is the single pathway through Nirvana’s gate, Taken by Bhagavans in all the ten directions.”

于是阿难及诸大众，闻佛如来无上慈诲，夜伽陀，杂糅精莹，妙理清彻，心目开明，叹未曾有。

When Ananda and the Great Assembly heard the unsurpassed, compassionate instruction of the Buddha, the Thus Come One, this harmonious and brilliant Geyā verse with its clear and penetrating wonderful principles, their hearts and eyes were opened, and they exclaimed that Dharma such as this had never been before.

6.5 六结 (Six knots)

阿难合掌顶礼白佛：“我今闻佛无遮大悲，性净妙常真实法句。心犹未达六解一亡，舒结伦次。惟垂大慈，再愍斯会及与将来，施以法音，洗涤沈垢。”

Ananda put his palms together, bowed, and said to the Buddha, “Having heard the Buddha’s unbounded, greatly compassionate, pure, everlasting, true and actual expression of dharma, I still have not understood the sequence for releasing the knots such that when the six are untied, the one is gone also. I only hope you will be compassionate, and once again take pity on this assembly and on those of the future, by bestowing the sounds of Dharma on us and wash and rinse away our heavy defilements.”

6.5.1 六结 (Six knots)

即时如来于师子座，整涅槃僧，敛僧伽梨，揽七宝几。引手于几，取劫波罗天所奉华巾。

Then, upon the lion’s throne, the Thus Come One straightened his “Nirvana robes,” arranged his samghati, took hold of the table made of the seven gems, reached out onto the table with his hand and picked up a flowered cloth given him by the Suyama God.

于大众前绾成一结。示阿难言：“此名何等？”

Then, as the assembly watched, he tied it into a knot and showed it to Ananda, asking, “What is this called?”

阿难大众俱白佛言：“此名为结。”

Ananda and the great assembly answered together, “It’s called a knot.”

于是如来绾叠华巾，又成一结。重问阿难：“此名何等？”

Then the Thus Come One tied another knot in the cloth of layered flowers and asked Ananda again, “What is this called?”

阿难大众，又白佛言：“此亦名结。”

Ananda and the great assembly once again answered together, “It, too, is called a knot.”

如是伦次绾叠华巾，总成六结。一一结成，皆取手中所成之结，持问阿难：“此名何等？”

He continued in this pattern until he had tied six knots in the cloth of layered flowers. As he made each knot, he held it up to Ananda and asked, “What is this called?”

阿难大众，亦复如是次第 佛：“此名为结。”

And each time Ananda and the great assembly answered the Buddha in the same way: “It is called a knot.”

佛告阿难：“我初绾巾，汝名为结。此叠华巾，先实一条。第二第三，云何汝曹复名为结？”

The Buddha said to Ananda, “When I first tied the cloth, you called it a knot. Since the cloth of layered flowers is basically a single strip, how can you call the second and third ties knots as well?”

阿难白佛言：“世尊。此宝叠华缉绩成巾，虽本一体。如我思惟，如来一绾，得一结名。若百绾成，终名百结。何况此巾只有六结。终不至七，亦不停五。云何如来只许初时。第二第三不名为结？”

Ananda said to the Buddha, “World Honored One, this cloth of woven layered flowers is just one piece, but as I consider it, when the Thus Come One makes one tie, it is called a knot. If he were to make a hundred ties, they would be called a hundred knots, how much the more so with this cloth, which has exactly six knots, not seven or five. Why does the Thus Come One allow me to call only the first tie a knot and not the second or third ties?”

佛告阿难：“此宝华巾，汝知此巾元止一条。我六绾时，名有六结。汝审观察，巾体是同，因结有异？”

The Buddha told Ananda, “You know that this precious cloth of flowers is basically one strip, but when I made six ties in it, you said it had six knots. As you carefully consider this, you will see that the substance of the cloth is the same; it is the knots that make the difference.

于意云何。初绾结成，名为第一。如是乃至第六结生。吾今欲将第六结名，成第一不？”

“What do you think? The first knot I tied was called number one. Continuing until I come to the sixth knot, and as I now tie it, is it also number one?”

“不也，世尊。六结若存，斯第六名，终非第一。纵我历生尽其明辩，如何令是六结乱名。”

“No, World Honored One. If there are six knots, the sixth knot can never be called number one. In all my lives of learning, with all my understanding, how could I now confuse the names of six knots?”

佛言：“如是，六结不同。循顾本因，一巾所造。令其杂乱，终不得成。

The Buddha said, “So it is. The six knots are not the same. Consider their origin. They are created from the one cloth. To confuse their order will not do.

则汝六根，亦复如是。毕竟同中，生毕竟异。”

“Your six sense organs are also like this. In the midst or ultimate sameness, conclusive differences arise.”

佛告阿难：“汝必嫌此六结不成，愿乐一成，复云何得？”

The Buddha said to Ananda, “You certainly dislike these six knots and would like there to be just one cloth. But how can that be done?”

阿难言：“此结若存，是非锋起。于中自生此结非彼，彼结非此。如来今日若总解除。结若不生，则无彼此。尚不名一，六云何成？”

Ananda said, “As long as these knots remain, there will be grounds for argument about what is and what is not. Their very existence will lead to such distinctions as this knot not being that knot and that knot not being this one. But if on this day, the Thus Come One unties them all, so that no knots remain, then there will be no ‘this’ and no ‘that.’ There will not even be something called ‘one.’ How much the less can there be six?”

佛言：“六解一亡，亦复如是。

The Buddha said, “‘When the six are untied, the one is gone’ is the same meaning.

由汝无始心性狂乱，知见妄发。发妄不息，劳见发尘。

“Because from beginningless time your mind and nature have been made wild and rebellious, you have produced false knowledge and views. This falseness continues to arise without respite, and the wearisomeness of these views brings about objective ‘dust.’

如劳目睛，则有狂华。于湛精明，无因乱起。

“It is just like strange flowers appearing when your eyes grow weary of staring. They arise at random without any cause within the tranquil, essential brightness.

一切世间山河大地生死涅槃，皆即狂劳颠倒华相。”

“Everything in the world - the mountains, the rivers, and the great earth, as well as birth, death, and Nirvana - is all just a strange weariness: the upside-down appearance of flowers.”

6.5.2 除结当于结心 (Knots can only be untied from the center)

阿难言：“此劳同结，云何解除？”

Ananda said, “This weariness is the same as the knots. How do we untie them?”

如来以手将所结巾偏掣其左。问阿难言：“如是解不？”

The Thus Come One took hold of the knotted cloth and pulled on its left end and asked Ananda, “Is this the way to untie it?”

“不也，世尊。”

“No, World Honored One.”

旋复以手偏牵右边。又问阿难：“如是解不？”

Then with his hand he pulled on the right end and again asked Ananda, “Is this the way to untie it?”

“不也，世尊。”

“No, World Honored One.”

佛告阿难：“吾今以手左右各牵，竟不能解。汝设方便，云何解成？”

The Buddha said to Ananda, “Now I have pulled it to the left and right with my hand and still have not been able to undo them. What method do you propose for untying them?”

阿难白佛言：“世尊。当于结心解即分散。”

Ananda said to the Buddha, “World Honored One, you must untie the knots from their center. Then they will come undone.”

佛告阿难：“如是如是。若欲除结，当于结心。

The Buddha said to Ananda, “So it is, so it is, if you want to get them undone, you have to untie them from the center.

阿难。我说佛法从因缘生。非取世间和合粗相。如来发明世出世法，知其本因随所缘出。

“Ananda, the Buddhadharma I explain arises from causes and conditions. But that is not to grasp at the mixing and uniting of coarse appearances in the world. The Thus Come One understands all worldly and world-transcending dharmas and knows their fundamental causes and what conditions bring them into being.

如是乃至恒沙界外一滴之雨，亦知头数。现前种种松直棘曲鹄白乌玄皆了元由。

“This is so to the extent that I know how many drops of rain fall in as many worlds away from here as there are dust motes in the Ganges. The same is true for all the things you can see: why the pine is straight, why the brambles are twisted, why the goose is white, why the crow is black - I understand the reasons.

是故阿难。随汝心中选择六根。根结若除，尘相自灭。诸妄销亡，不真何待。

“Therefore, Ananda, you can select whichever one of the six sense-organs you wish. If the knots of the sense-organs are removed, then the defiling appearances disappear of themselves. All falseness ceases to be. If that is not the true, what do you expect in addition to it?

阿难。吾今问汝，此劫波罗巾六结现前，同时解索，得同除不？”

“Ananda, I now ask you, can the six knots in the cloth of layered flowers be untied simultaneously and released all at once?”

“不也，世尊。是结本以次第绾生。今日当须次第而解。六结同体，结不同时。则结解时，云何同除？”

“No, World Honored One. The knots were originally made one at a time, now they must be untied one at a time. The substance of the six knots is the same, but they were not made simultaneously, and so now when it is time to release them, how can they be untied simultaneously?”

佛言：“六根解除，亦复如是。此根初解，先得人空。空性圆明，成法解脱。解脱法已，俱空不生。

The Buddha said, “Releasing the six sense-organs is the same way. When the sense-organ begins to be released, one realizes the emptiness of people first. When the nature of that emptiness is fully understood, then one is released from dharmas. Once one is freed from dharmas, neither kind of emptiness will arise.

是名菩萨从三摩地，得无生忍。”

“This is called the Patience with Non-Production attained by the Bodhisattvas by means of samadhi.”

7 修行方法 25 (methods to achieve enlightenment)

阿难及诸大众，蒙佛开示，慧觉圆通，得无疑惑。

Upon receiving the Buddha’s instruction, Ananda and the great assembly gained wisdom and awareness that was perfectly penetrating and free of doubt and delusion.

一时合掌，顶礼双足，而白佛言：“我等今日身心皎然，快得无碍。

All at the same time, they placed their palms together, bowed at the Buddha’s feet, and he said to the Buddha, “Today our bodies and minds are illumined, and we are happily free from obstruction.

虽复悟知一六亡义。然犹未达圆通本根。

“We have understood the meaning of the ending of the six and the one. Still, we have not yet gone through to fundamental, perfect penetration.

世尊。我辈飘零，积劫孤露。何心何虑，预佛天伦。如失乳儿，忽遇慈母。

“World Honored One, we who have floated and floundered our way through aeon after aeon, homeless and orphaned, had no idea, we never imagined that we could meet with the Buddha in such a close relationship. We are like lost infants who have suddenly found their compassionate mother.

若复因此际会道成。所得密言，还同本悟。则与未闻无有差别。

“Because of this, we accomplished the way in this assembly. Yet, the secret words which we received are the same as our basic enlightenment, and so it is the same as if we hadn’t even heard them.

惟垂大悲，惠我秘严。成就如来最后开示。作是语已。五体投地。退藏密机，冀佛冥授。”

“We only wish the greatly compassionate one will bestow upon us the profound secret as the Thus Come One’s final instruction.” After saying this he prostrated himself, withdrew, and held himself ready for the secret opportunity as he awaited the Buddha’s hidden transmission.

尔时世尊，普告众中诸大菩萨，及诸漏尽大阿罗汉：“汝等菩萨及阿罗汉，生我法中，得成无学。吾今问汝，最初发心悟十八界，谁为圆通，从何方便入三摩地？”

Then the World Honored One told all those in the assembly who were great Bodhisattvas and great Arhats, their outflows extinguished - “All of you Bodhisattvas and Arhats who are born from within my dharma and have attained the stage beyond learning, I now ask you: When you first brought forth your resolve and became enlightened to the eighteen realms, which one of these brought perfect penetration? Through which expedient did you enter samadhi?.

7.1 六色 (Six forms)

7.1.1 音声 (Sound)

陈那五比丘，即从座起，顶礼佛足，而白佛言：“我在鹿苑，及于鸡园，观见如来最初成道。于佛音声，悟明四谛。

Kaundinya, with the others of the five Bhikshus, arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “When I was in the Deer Park and the Pheasant Garden, I observed the Thus Come One immediately after his accomplishment of the Way. Upon hearing the Buddha’s voice, I understood the Four Truths.

佛问比丘，我初称解。如来印我名阿若多。妙音密圆。我于音声得阿罗汉。

“The Buddha asks us Bhikshus to speak. I was the first to understand, and the Thus Come One certified me and named me Ajnata. His wonderful sound was both secret and all-pervasive. It was through sound that I became an Arhat.

佛问圆通，如我所证，音声为上。”

“The Buddha asks about perfect penetration. As I have been certified to it, sound is the superior means.”

7.1.2 色相 (Scene)

优波尼沙陀，即从座起，顶礼佛足，而白佛言：“我亦观佛最初成道。观不净相，生大厌离。悟诸色性。以从不净白骨微尘，归于虚空。空色二无，成无学道。

Upanishad arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “I also saw the Buddha when he first accomplished the way. I learned to contemplate the appearance of impurity until I grew to loathe it and came to understand that the nature of all form is unclean. Bare bones and subtle dust all return to emptiness, and so both emptiness and form are done away with. With this realization, I accomplished the Path Beyond Learning.

如来印我名尼沙陀。尘色既尽，妙色密圆。我从色相，得阿罗汉。佛问圆通，如我所证，色因为上。”

“The Thus Come One certified me and named me Upanishad. The object of form came to an end, and wonderful form was both secret and all-pervasive. Thus, it was through the appearance of form that I became an Arhat. The Buddha asks about perfect penetration. As I have been certified to it, form is the superior means.”

7.1.3 香严 (Fragrance)

香严童子，即从座起，顶礼佛足，而白佛言：“我闻如来教我谛观诸有为相。

The Pure Youth, Adorned with Fragrance, arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I heard the Thus Come One teach me to contemplate attentively all conditioned appearances.

我时辞佛，宴晦清斋。见诸比丘烧沉水香，香气寂然来入鼻中。我观此气，非木非空，非烟非火，去无所著，来无所从，由是意销，发明无漏。

"After I heard the Buddha's instruction, I sat in repose in the quiet of a pure dwelling. When I saw the bhikshus light sinking incense, the fragrant scent quietly entered my nostrils. I contemplated this fragrance: it did not come from the wood; it did not come from emptiness; it did not come from the smoke, and it did not come from the fire. There was no place it came from and no place it went to. Because of this, my discriminating mind was dispelled, and I attained the absence of outflows.

如来印我得香严号。尘气倏灭，妙香密圆。我从香严，得阿罗汉。

"The Thus Come One certified me and called me 'Adorned with Fragrance.' Defiling scent suddenly vanished, and wonderful fragrance was both secret and all pervasive. It was through the adornment of fragrance that I became an Arhat.

佛问圆通，如我所证，香严为上。”

"The Buddha asks about perfect penetration. As I have been certified to it, the adornment of fragrance is the superior means."

7.1.4 味因 (Flavors)

药王药上二法王子，并在会中五百梵天，即从座起，顶礼佛足而白佛言：“我无始劫，为世良医，口中尝此娑婆世界草木金石，名数凡有十万八千。如是悉知苦酢咸淡甘辛等味。并诸和合俱生变异，是冷是热，有毒无毒，悉能遍知。

The two Dharma-Princes, Physician King and Superior Physician, and five hundred Brahma gods in the assembly arose from their seats, bowed at the Buddha's feet, and said to the Buddha, "From beginningless kalpas until now, we have been good doctors for the world. In our mouths we have tasted many herbs, wood, metals, and stones of the Saha world, a hundred and eight thousand flavors. We know in detail the bitter, sour, salty, bland, sweet, and pungent flavors, and the like, in all their combinations and inherent changes. We have a thorough knowledge of whether they be cooling or warming, poisonous or non-poisonous.

承事如来，了知味性，非空非有，非即身心，非离身心。分别味因，从是开悟。

"While serving the Thus Come One we came to know that the nature of flavors is not empty and is not existent, nor is it the body or mind, nor is it apart from body and mind. We became enlightened by discriminating among flavors.

蒙佛如来印我昆季，药王药上二菩萨名。今于会中为法王子。因味觉明，位登菩萨。

"The Thus Come One sealed and certified us brothers and named us as Bodhisattvas Physician King and Superior Physician. Now in the assembly we are Dharma Princes who have ascended to the Bodhisattva level because we became enlightened by means of flavors.

佛问圆通，如我所证，味因为上。”

"The Buddha asks about perfect penetration. As we have been certified to it, the cause of flavors is the superior means."

7.1.5 触因 (Touch)

跋陀婆罗，并其同伴十六开士，即从座起，顶礼佛足，而白佛言：

Bhadrapala and sixteen awakened lords who were his companions, arose from their seats and bowed at the Buddha's feet. He said to the Buddha:

“我等先于威音王佛，闻法出家。于浴僧时，随例入室。忽悟水因，既不洗尘，亦不洗体，中间安然，得无所有。

"We first heard the dharma and left the home-life under King of Awesome Sound Buddha. Once, when it was time for the Sangha to bathe, I followed the custom and entered the bathhouse. Suddenly I

awakened to the fact that water does not wash away the dust, nor does it cleanse the body. At that point, between the two, I became peaceful, and I attained the state of there being nothing at all.

宿习无忘。乃至今时从佛出家，令得无学。彼佛名我跋陀婆罗。妙触宣明，成佛子住。

“To this day, I have never forgotten that past experience. Having left home with the Buddha, I have gone beyond learning. That Buddha named me Bhadrapala. Wonderful touch was revealed, and I accomplished the position of the Buddha’s disciple.

佛问圆通如我所证，触因为上。”

“The Buddha asks about perfect penetration. As I have been certified to it, touch is the superior means.”

7.1.6 法因 (Dharmas)

摩诃迦叶，及紫金光比丘尼等，即从座起，顶礼佛足，而白佛言：

Mahakashyapa, Purple-golden Light Bhikshuni, and others arose from their seats, bowed at the Buddha’s feet, and said to the Buddha:

“我于往劫，于此界中，有佛出世，名日月灯。我得亲近，闻法修学。佛灭度后，供养舍利，然灯续明。以紫光金涂佛形像。自尔已来，世世生生，身常圆满紫金光聚。此紫金光比丘尼等，即我眷属，同时发心。

“In a past kalpa in this region, I drew near to the Buddha named Sun-Moon-Lamp, who was then in the world. I heard dharma from him and cultivated and studied with him. After that Buddha’s extinction, I made offerings to his sharira and lit lamps to continue his light. Purple-Golden Light gilded the Buddha’s image. From that time on, in life after life, my body has always been perfect and has shone with a purple-golden light. The Bhikshuni, Purple-Golden Light, and others make up my retinue, and we all brought forth the resolve for Bodhi at the same time.

我观世间六尘变坏，唯以空寂修于灭尽，身心乃能度百千劫，犹如弹指。

“I contemplated that the world’s six sense-objects change and decay; they are but empty stillness. Based on this, I cultivated extinction. Now my body and mind can pass through hundreds of thousands of kalpas as though they were a finger-snap.

我以空法成阿罗汉。世尊说我头陀为最。妙法开明，销灭诸漏。佛问圆通，如我所证，法因为上。”

“Based on the emptiness of Dharmas, I accomplished Arhatship. The World Honored One says that I am foremost in Dhuta practices. Wonderful dharma brought me awakening and understanding, and I extinguished all outflows. The Buddha asks about perfect penetration. As I have been certified to it, dharmas are the superior means.”

7.2 五根 (Five Organs)

7.2.1 旋见循元 (Eye)

阿那律陀，即从座起，顶礼佛足，而白佛言：“我初出家，常乐睡眠。如来诃我为畜生类。我闻佛诃，啼泣自责。七日不眠，失其双目。

Aniruddha arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “When I first left home, I was fond of sleeping all the time. The Thus Come One scolded me and said I was no better than an animal. When I heard the Buddha’s scolding, I wept and upbraided myself. For seven days I did not sleep, and I lost the sight in both my eyes.

世尊示我乐见照明金刚三昧。我不因眼，观见十方。精真洞然，如观掌果。如来印我成阿罗汉。

“The World Honored One taught me the Vajra Samadhi of the Delightful Seeing, which illumines and is bright. Although I had no eyes, I could contemplate the ten directions with true and penetrating clarity, just as if I were looking at a piece of fruit in the palm of my hand. The Thus Come One certified me as having attained Arhatship.

佛问圆通，如我所证，旋见循元，斯为第一。”

“The Buddha asks about perfect penetration. As I have been certified to it, returning the seeing back to its source is the foremost method.”

7.2.2 反息循空 (Nose)

周利 特迦，即从座起，顶礼佛足，而白佛言：

Kshudrapanthaka arose from his seat, bowed at the Buddha's feet, and said to the Buddha:

“我阙诵持，无多闻性。最初值佛，闻法出家。忆持如来一句伽陀。于一百日，得前遗后，得后遗前。

“I am deficient in the ability to memorize and do not have much innate intelligence. When I first met the Buddha, I heard the dharma and left the home-life. But, when I tried to remember one line of a verse by the Thus Come One, I went through a hundred days remembering the first part and forgetting the last, or remembering the last and forgetting the first.

佛愍我愚，教我安居调出入息。我时观息，微细穷尽，生住异灭，诸行刹那。

“The Buddha took pity on my stupidity and taught me to relax and regulate my breath. I contemplated my breath thoroughly to the subtle point in which arising, dwelling, change, and extinction happen in every kshana.

其心豁然。得大无碍。乃至漏尽成阿罗汉。住佛座下，印成无学。

“My mind suddenly attained vast non-obstruction, until my outflows were extinguished and I accomplished Arhatship. Beneath the Buddha's seat I was sealed and certified as being beyond learning.

佛问圆通，如我所证，反息循空，斯为第一。”

“The Buddha asks about perfect penetration. As I have been certified to it, turning the breath back to emptiness is the foremost method.”

7.2.3 还味旋知 (Tongue)

梵钵提，即从座起，顶礼佛足，而白佛言：“我有口业，于过去劫轻弄沙门，世生有牛呵病。

Gavampati arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “I have mouth-karma created from a past offense. I slighted a Shramana, and in life after life I've had this cow-cud sickness.

如来示我一味清净心地法门。我得灭心入三摩地。观味之知，非体非物。应念得超世间诸漏。

“The Thus Come One taught me the mind-ground dharma-door of the purity of a single flavor. My thought was extinguished, I entered samadhi, and contemplated the awareness of flavor as not having a substance and not being a thing. As a result, my mind transcended all worldly outflows.

内脱身心。外遗世界。远离三有，如鸟出笼。离垢销尘，法眼清净，成阿罗汉。如来亲印登无学道。

“Internally I was freed of body and mind, and externally I abandoned the world. I left the three existences far behind, just like a bird released from its cage. I separated from filth and wiped out defilements, and so my Dharma Eye became pure, and I accomplished Arhatship. The Thus Come One certified me in person as having ascended to the Path Beyond Learning.

佛问圆通，如我所证，还味旋知，斯为第一。”

“The Buddha asks about perfect penetration. As I have been certified to it, returning flavor and turning awareness around is the superior method.”

7.2.4 纯觉遗身 (Body)

毕陵伽婆蹉，即从座起，顶礼佛足，而白佛言：

Pilindavatsa arose from his seat, bowed at the Buddha's feet, and said to the Buddha:

“我初发心从佛入道。数闻如来说诸世间不可乐事。乞食城中，心思法门。不觉路中毒刺伤足，举身疼痛。我念有知，知此深痛。虽觉觉痛，觉清净心，无痛痛觉。

“When I first left home to follow the Buddha and enter the way, I often heard the Thus Come One explain that there is nothing in this world that brings happiness. Once, when I was begging in the city, I was reflecting on this Dharma-door and did not notice a poisonous thorn on the road until it had pricked

my foot. My entire body experienced physical pain, but my mind also had an awareness: though it was aware of strong pain and recognized the feeling of pain, I knew that in my pure heart, there was neither pain nor awareness of pain.

我又思惟，如是一身，宁有双觉。摄念未久，身心忽空。三七日中，诸漏虚尽，成阿罗汉。得亲印记，发明无学。

“I also thought, ‘Is it possible for one body to have two awarenesses?’ Having reflected on this for a while, my body and mind were suddenly empty. After twenty-one days, my outflows disappeared. I accomplished Arhatship and received certification in person and a confirmation that I had realized the level beyond learning.

佛问圆通，如我所证，纯觉遗身，斯为第一。”

“The Buddha asks about perfect penetration. As I have been certified to it, purifying the awareness and forgetting the body is the superior method.”

7.2.5 旋法归无 (Mind)

须菩提，即从座起，顶礼佛足，而白佛言：“我旷劫来，心得无碍。自忆受生如恒河沙。初在母胎，即知空寂。如是乃至十方成空。亦令众生证得空性。

Subhuti arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “From distant kalpas until now, my mind has been unobstructed. I remember as many of my past lives as there are sands in the Ganges River. From the beginning, in my mother’s womb, I knew emptiness and tranquility, to the extent that the ten directions became empty and I caused living beings to be certified to the nature of emptiness.

蒙如来发性觉真空。空性圆明，得阿罗汉。顿入如来宝明空海。同佛知见。印成无学。解脱性空，我为无上。

“Having received the Thus Come One’s revelation that the enlightened nature is true emptiness - that the nature of emptiness is perfect and bright - I attained Arhatship and suddenly entered into the Thus Come One’s sea of magnificent, bright emptiness. With knowledge and views identical with the Buddha, I was certified as being beyond learning. In the liberation of the nature of emptiness, I am unsurpassed.

佛问圆通，如我所证，诸相入非，非所非尽，旋法归无斯为第一。”

“The Buddha asks about perfect penetration. As I have been certified to it, all appearances enter into nothingness; nothingness and what becomes nothingness both disappear. Turning dharmas back to the void is the foremost method.”

7.3 六觉 (The Six Consciousnesses)

7.3.1 心见发光 (Seeing)

舍利弗，即从座起，顶礼佛足，而白佛言：“我旷劫来，心见清静。如是受生如恒河沙。世出世间种种变化，一见则通，获无障碍。

Shariputra arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “From distant kalpas until the present, my mind and views have been pure. In this way I have undergone as many births as there are grains of sand in the Ganges. As to the various transformations and changes of both the mundane and the transcendental, I am able to understand them at one glance and obtain non-obstruction.

我于路中，逢迦叶波兄弟相逐，宣说因缘，悟心无际。

“Once I met the Kashyapas on the road, and I walked along with the brothers. They spoke about causes and conditions, and I awakened to the boundlessness of my mind.

从佛出家，见觉明圆，得大无畏，成阿罗汉。为佛长子，从佛口生，从法化生。

“I followed the Buddha and left the home life. My seeing-awareness became bright and perfect, I obtained fearlessness and became an Arhat. As one of the Buddha’s elder disciples, I am born from the Buddha’s mouth, transformationally born from the Dharma.

佛问圆通，如我所证，心见发光，光极知见，斯为第一。”

“The Buddha asks about perfect penetration. As I have been certified to it, for the mind and the seeing to emit light and for the light to reach throughout knowing and seeing is the foremost method.”

7.3.2 心闻发明 (Hearing)

普贤菩萨，即从座起，顶礼佛足，而白佛言：“我已曾与恒沙如来为法王子。十方如来，教其弟子菩萨根者，修普贤行，从我立名。

Universal Worthy Bodhisattva arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “I have been a Dharma Prince with as many Thus Come Ones as there are sands in the Ganges. The Thus Come Ones of the ten directions tell their disciples who have the roots of a Bodhisattva to cultivate the Universal Worthy conduct, which is named after me.

世尊。我用心闻，分别众生所有知见。若于他方恒沙界外，有一众生，心中发明普贤行者，我于尔时乘六牙象，分身百千，皆至其处。纵彼障深，未得见我。我与其人暗中摩顶，拥护安慰，令其成就。

“World Honored One, I use my mind to listen and distinguish the knowledge and views of living beings. In other regions as many realms away as there are sands in the Ganges, if there is any living being who discovers the conduct of Universal Worthy, I immediately mount my six-tusked elephant and create hundreds of thousands of reduplicated bodies which go to those places. Although their obstacles may be so heavy that they do not see me, I secretly rub their crowns, protect and comfort them, and help them be successful.

佛问圆通，我说本因，心闻发明，分别自在，斯为第一。”

“The Buddha asks about perfect penetration. The basic cause I speak of in my case is listening with the mind to discover and distinguish at ease. This is the foremost method.”

7.3.3 息久发明 (Smelling)

孙陀罗难陀，即从座起，顶礼佛足，而白佛言：“我初出家从佛入道，虽具戒律。于三摩地心常散动未获无漏。世尊教我，及拘 罗，观鼻端白。

Sundarananda arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “When I first left home and followed the Buddha to enter the Way, I received the complete precepts, but my mind was always too scattered for samadhi, and I could not attain the state of having no outflows. The World Honored One taught Kaushtila and me to contemplate the white spot at the tip of our noses.

我初谛观，经三七日。见鼻中气出入如烟。身心内明，圆洞世界，遍成虚净，犹如琉璃。烟相渐销，鼻息成白。

“From the first, I contemplated intently. After three weeks, I saw that the breath in my nostrils looked like smoke when I inhaled and exhaled. My body and mind became bright inside, and I perfectly understood the external world, to the point that everything became empty and pure, like crystal. The smoky appearance gradually disappeared, and the breath in my nostrils became white.

心开漏尽，诸出入息化为光明，照十方界，得阿罗汉。世尊记我当得菩提。

“My mind opened and my outflows were extinguished. Every inhalation and exhalation of breath was transformed into light which illumined the ten directions, and I attained Arhatship. The World Honored One predicted that in the future I would obtain Bodhi.

佛问圆通，我以销息，息久发明，明圆灭漏，斯为第一。”

“The Buddha asks about perfect penetration. I did it by means of the disappearance of the breath, until eventually the breath emitted light and the light completely extinguished my outflows. This is the foremost method.”

7.3.4 法音 (Speaking)

富楼那弥多罗尼子，即从座起，顶礼佛足，而白佛言：“我旷劫来，辩才无碍。宣说苦空，深达实相。如是乃至恒沙如来秘密法门，我于众中微妙开示，得无所畏。

Purnamaitreyaniputra arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "For vast kalpas I have possessed unobstructed eloquence. When I discuss suffering and emptiness I penetrate deeply into the actual appearance, and in the same way, I give subtle, wonderful instruction to the assembly concerning the secret Dharma doors of as many Thus Come Ones as there are sands in the Ganges. I have also obtained fearlessness.

世尊知我有大辩才，以音声轮教我发扬。我于佛前助佛转轮，因师子吼，成阿罗汉。世尊印我说法无上。

"The World Honored One knew that I had great eloquence, and so he made use of my voice in turning the wheel of the Dharma. He taught me how to disseminate it. I joined the Buddha to help him turn the wheel. I accomplished Arhatship through the lion's roar. The World Honored One certified me as being foremost in speaking Dharma.

佛问圆通，我以法音降伏魔怨，销灭诸漏。斯为第一。”

"The Buddha asks about perfect penetration. I used the sound of Dharma to subdue demons and adversaries and melt away my outflows. This is the foremost method."

7.3.5 执身执心 (Feeling)

优波离，即从座起，顶礼佛足，而白佛言：“我亲随佛 城出家。亲观如来六年勤苦。亲见如来降伏诸魔，制诸外道。解脱世间贪欲诸漏。

Upali arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I followed the Buddha in person when he fled the city and left the home-life. I observed the Thus Come One endure six years of diligent asceticism. I watched the Thus Come One subdue all the demons, control adherents of external paths and become liberated from all outflows which were based on worldly desire and greed.

承佛教戒。如是乃至三千威仪，八万微细，性业遮业，悉皆清静。身心寂灭，成阿罗汉。

"I based myself on the Buddha's teaching of precepts, encompassing the three thousand awesome deportments and the eighty thousand subtle aspects. Both my direct karma and my contributing karma became pure. My body and mind became tranquil, and I accomplished Arhatship.

我是如来众中纲纪。亲印我心。持戒修身，众推为上。

"In the Thus Come One's assembly, I am a governor of the law. The Buddha himself certified my mind's upholding of the precepts and my genuine cultivation of them. I am considered a leader of the assembly.

佛问圆通，我以执身，身得自在，次第执心，心得通达，然后身心一切通利，斯为第一。”

"The Buddha asks about perfect penetration. I disciplined the body until the body attained ease and comfort. Then I disciplined the mind until the mind attained penetrating clarity. After that, the body and mind experienced keen and thorough absorption. This is the foremost method."

7.3.6 心光发宣 (Mind)

大目犍连，即从座起，顶礼佛足，而白佛言：“我初于路乞食。逢遇优楼频螺、伽耶、那提、三迦叶波，宣说如来因缘深义。我顿发心，得大通达。

Great Maudgalyayana arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "Once when I was out on the road begging for food, I met the three Kashyapa brothers - Uruvilva, Gaya, and Nadi - who proclaimed for me the Thus Come One's profound principle of causes and conditions. I immediately brought forth resolve and obtained a great understanding.

如来惠我袈裟著身，须发自落。我游十方，得无挂碍。神通发明，推为无上。成阿罗汉。

"The Thus Come One accepted me, and the kashaya was on my body and my hair fell out by itself. I roamed in the ten directions, having no impeding obstructions. I discovered my spiritual penetrations, which are esteemed as unsurpassed, and I accomplished Arhatship.

宁唯世尊。十方如来叹我神力，圆明清净，自在无畏。

“Not only the World Honored One, but the Thus Come Ones of the ten directions praise my spiritual powers as perfectly clear and pure, masterful, and fearless.

佛问圆通，我以旋湛，心光发宣，如澄浊流，久成清莹，斯为第一。”

“The Buddha asks about perfect penetration. By means of a spiral-like attention to the profound, the light of my mind was revealed, just as muddy water clears. Eventually it became pure and dazzling. This is the foremost method.”

7.4 七大 (Seven elements)

7.4.1 谛观身心暖触 (Attentive contemplation of the effects of heat)

乌刍瑟摩，于如来前，合掌顶礼佛之双足，而白佛言：“我常先忆久远劫前，性多贪欲。有佛出世，名曰空王。说多淫人，成猛火聚。教我遍观百骸四肢诸冷暖气。

Ucchushma came before the Buddha, put his palms together, bowed at the Buddha's feet, and said to the Buddha, “I can still remember how many kalpas ago I was filled with excessive greed and desire. There was a Buddha in the world named King of Emptiness. He said that people with too much desire turn into a raging mass of fire. He taught me to contemplate the coolness and warmth throughout my entire body.

神光内凝，化多淫心成智慧火。从是诸佛皆呼召我，名为火头。

“A spiritual light coalesced inside and transformed my thoughts of excessive lust into the fire of wisdom. After that, when any of the Buddhas summoned me, they used the name ‘fire-head.’

我以火光三昧力故，成阿罗汉。心发大愿，诸佛成道，我为力士，亲伏魔怨。

“From the strength of the fire-light samadhi, I accomplished Arhatship. I made a great vow that when each of the Buddhas accomplishes the way, I will be a powerful knight and in person subdue the demons' hatred.

佛问圆通，我以谛观身心暖触，无碍流通，诸漏既销，生大宝焰，登无上觉，斯为第一。”

“The Buddha asks about perfect penetration. I used attentive contemplation of the effects of heat in my body and mind, until it became unobstructed and penetrating and all my outflows were consumed. I produced a blazing brilliance and ascended to enlightenment. This is the foremost method.”

7.4.2 谛观身界二尘 (Attentive contemplation of the body and the environment)

持地菩萨，即从座起，顶礼佛足，而白佛言：“我念往昔，普光如来出现于世。我为比丘，常于一切要路津口，田地险隘，有不如法，妨损车马，我皆平填。或作桥梁。或负沙土。

The Bodhisattva, “Maintaining the Ground,” arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “I remember when Universal Light Thus Come One appeared in the world in the past. I was a Bhikshu who continually worked on making level the major roads, ferry-landings, and the dangerous spots in the ground, where the disrepair might hinder or harm carriages or horses. I did everything from building bridges to hauling sand.

如是勤苦，经无量佛出现于世。或有众生于 处，要人擎物，我先为擎，至其所诣，放物即行，不取其直。

“I was diligent in this hard labor throughout the appearance of limitless Buddhas in the world. If there were beings at the walls and gates of the cities who needed someone to carry their goods, I would carry them all the way to their destination, set the things down, and leave without taking any recompense.

毗舍浮佛现在世时，世多饥荒。我为负人，无问远近，唯取一钱。或有车牛被于，泥溺，我有神力，为其推轮，拔其苦恼。

“When the Buddha Vipashyin appeared in the world, there was a world-wide famine. I would carry people on my back, and no matter how far the distance, I would only accept one small coin. If there was an ox-cart stuck in the mud, I would use my spiritual strength to push the wheels and get it out of difficulty.

时国大王延佛设斋。我于尔时平地待佛。毗舍如来，摩顶谓我，当平心地，则世界地一切皆平。

“Once a king asked the Buddha to accept a vegetarian feast. At that time, I served the Buddha by leveling the road as he went. Vipashyin Thus Come One rubbed my crown and said, ‘You should level your mind-ground, then everything else in the world would be level.’”

我即心开，见身微尘，与造世界所有微尘等无差别。微尘自性，不相触摩。乃至刀兵亦无所触。

“Immediately my mind opened up and I saw that the particles of earth composing my own body were no different from all the particles of earth that made up the world. The nature of those particles of dust was such that they did not connect with one another nor could they be touched by the blade of a sword.

我于法性，悟无生忍，成阿罗汉。回心今入菩萨位中。闻诸如来宣妙莲华佛知见地，我先证明而为上首。

“Within the dharma-nature I awakened to the patience with the non-production of dharmas and accomplished Arhatship. I brought my mind back, to the extent that I have now entered the ranks of the Bodhisattvas. Hearing the Thus Come One proclaim the Wonderful Lotus Flower, the level of the Buddha’s knowledge and vision, I have already been certified as having understood and am a leader in the assembly.

佛问圆通，我以谛观身界二尘，等无差别，本如来藏，虚妄发尘，尘销智圆，成无上道，斯为第一。”

“The Buddha asks about perfect penetration. Upon attentive contemplation of the body and the environment, I saw that these two dusts are exactly the same - that, fundamentally, everything is the Treasury of the Thus Come One, but that an empty falseness arises and creates the dust. When the dust is eliminated, wisdom is perfected, and one accomplishes the unsurpassed Way. This is the foremost method.”

7.4.3 水性 (The nature of water)

月光童子，即从座起，顶礼佛足，而白佛言：“我忆往昔恒河沙劫，有佛出世，名为水天。教诸菩萨修习水观，入三摩地。

The Pure Youth Moonlight arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “I remember that long ago, beyond kalpas as many as there are sands in the Ganges, there was a Buddha in the world named Water-God, who taught all the Bodhisattvas to cultivate the contemplation of water and enter samadhi.

观于身中，水性无夺。初从涕唾，如是穷尽津液精血，大小便利，身中旋复，水性一同。见水身中与世界外浮幢王刹，诸香水海，等无差别。

“I reflected upon how throughout the body the essence of water is not in discord. I started with mucus and saliva and went on through digestive juices, phlegm, semen, blood, to urine and excrement. As it revolved through my body, the nature of water was identical. I saw that the water in my body was not at all different from that in the world outside - even that in royal lands of floating banners with all their seas of fragrant waters.

我于是时，初成此观。但见其水未得无身。

“At that time, when I first succeeded in the contemplation of water, I could see only water. I still had not gotten beyond my physical body.

当为比丘，室中安禅。我有弟子，窥窗观室，唯见清水遍在室中，了无所见。

“I was a Bhikshu then, and once when I was in dhyana repose in my room, a disciple of mine peeked in the window and saw only pure water there, which filled the entire room. He saw nothing else.

童稚无知，取一瓦砾投于水内，激水作声，顾盼而去。我出定后，顿觉心痛。如舍利弗遭违害鬼。

“The lad was young, and not knowing any better, he picked up a tile and tossed it into the water. It hit the water with a ‘plunk.’ He gazed around and then left. When I came out of concentration, I was suddenly aware of a pain in my heart, and I felt like Shariputra must have felt when he met that cruel ghost.

我自思惟，今我已得阿罗汉道，久离病缘。云何今日忽生心痛，将无退失。

“I thought to myself, ‘I am already an Arhat and have long since abandoned conditions that bring on illness. Why is it that today I suddenly have a pain in my heart? Am I about to lose the position of

non-retreat?’

尔时童子捷来我前，说如上事。我则告言：“汝更见水，可即开门，入此水中，除去瓦砾。童子奉教。后入定时，还复见水，瓦砾宛然，开门除出。我后出定，身质如初。

“Just then, the young lad came promptly to me and related what had happened. I quickly said to him, ‘When you see the water again, you may open the door, wade into the water, and remove the tile.’ The child was obedient, so that when I re-entered samadhi, he again saw the water and the tile as well. He opened the door and took it out. When I came out of concentration, my body was as it had been before.

逢无量佛，如是至于山海自在通王如来，方得亡身。与十方界诸香水海，性合真空，无二无别。今于如来得童真名，预菩萨会。

“I encountered limitless Buddhas and cultivated in this way until the coming of the Thus Come One, King of Masterful Penetrations of Mountains and Seas. Then I finally had no body. My nature and the seas of fragrant waters throughout the ten directions were identical with True Emptiness, without any duality or difference. Now I am with the Thus Come One and am known as a Pure Youth, and I have joined the assembly of Bodhisattvas.

佛问圆通，我以水性一味流通，得无生忍，圆满菩提，斯为第一。”

“The Buddha asks about perfect penetration. By means of the nature of water, I penetrated through to the flow of a single flavor, and I obtained patience with the non-production of dharmas and the perfection of Bodhi. This is the foremost method.”

7.4.4 风力 (The power of wind)

琉璃光法王子，即从座起，顶礼佛足，而白佛言：“我忆往昔经恒沙劫，有佛出世，名无量声。开示菩萨本觉妙明。观此世界及众生身，皆是妄缘风力所转。

The Dharma Prince Vaidurya Light arose from his seat, bowed at the Buddha’s feet, and said to the Buddha, “I can still remember back through aeons as many as the sands in the Ganges to the time of a Buddha named .Limitless Sound,. who instructed the Bodhisattvas that fundamental enlightenment is wonderful and bright. He taught them to contemplate this world and all the beings in it as false conditions propelled by the power of wind.

我于尔时，观界安立，观世动时，观身动止，观心动念，诸动无二，等无差别。

“At that time, I contemplated the position of the world, and I regarded the passage of time in the world. I reflected on the movement and stillness in my body. I considered the arising of thoughts in the mind. All these kinds of movement were non-dual; they were equal and the same.

我时觉了此群动性，来无所从，去无所至。十方微尘颠倒众生，同一虚妄，

“I then understood that the nature of movement does not come from anywhere and does not go anywhere. Every single material particle throughout the ten directions and every upside-down living being in it is of the same empty falseness.

如是乃至三千大千一世界内，所有众生，如一器中，贮百蚊蚋，啾啾乱鸣，于分寸中鼓发狂闹。逢佛未几，得无生忍。

“And so, throughout the three-thousand-great-thousand worlds, the living beings in each of the worlds were like so many mosquitoes confined in a trap and droning monotonously. Caught in those few square inches, their hum built to a maddening crescendo. Not long after I encountered the Buddha, I attained patience with the non-production of dharmas.

尔时心开，乃见东方不动佛国，为法王子，事十方佛。身心发光，洞彻无碍。

“My mind then opened, and I could see the country of the Buddha, .Unmoving,. in the east. I became a Dharma Prince and served the Buddhas of the ten directions. My body and mind emit a light that make them completely clear and translucent.

佛问圆通，我以观察风力无依，悟菩提心，入三摩地，合十方佛传一妙心，斯为第一。”

“The Buddha asks about perfect penetration. I contemplated the power of wind as lacking anything to rely on, and I awakened to the Bodhi-mind. I entered samadhi and meshed with the single, wonderful mind transmitted by all the Buddhas of the ten directions. This is the foremost method.”

7.4.5 虚空 (Contemplation of the boundlessness of emptiness)

虚空藏菩萨，即从座起。顶礼佛足，而白佛言：“我与如来，定光佛所，得无边身。

Treasury of Emptiness Bodhisattva arose from his seat, bowed to the Buddha's feet, and said to the Buddha, "The Thus Come One and I attained boundless bodies at the place of the Buddha, .Samadhi-Light."

尔时手执四大宝珠，照明十方微尘佛刹，化成虚空。

"At that time, I held in my hands four huge precious pearls, which shone on Buddhalands as many as the motes of dust in the ten directions and transformed them into emptiness.

又于自心现大圆镜。内放十种微妙宝光，流灌十方尽虚空际，

"In my mind there appeared a great, perfect mirror, which emitted from within ten kinds of subtle, wonderful precious light that poured out into the ten directions to the farthest bounds of emptiness.

诸幢王刹，来入镜内，涉入我身。身同虚空，不相妨碍。

"All the royal lands of banners came into the mirror and passed into my body. There was no hindrance to this interaction, because my body was like emptiness.

身能善入微尘国土，广行佛事，得大随顺。

"My body could enter with ease as many countries as there are fine motes of dust and could do the Buddha's work on a wide scale, because it had become completely compliant.

此大神力，由我谛观四大无依，妄想生灭，虚空无二，佛国本同。于同发明，得无生忍。

"I achieved this great spiritual power from contemplating in detail how the four elements lack anything to return to; how the production and extinction of false thoughts is no different from emptiness; how all the Buddhalands are basically the same. Once I realized this identity, I obtained patience with the non-production of Dharmas.

佛问圆通，我以观察虚空无边，入三摩地，妙力圆明，斯为第一。”

"The Buddha asks about perfect penetration. I used the contemplation of the boundlessness of emptiness to enter samadhi and attain wonderful power and perfect clarity. This is the foremost method."

7.4.6 谛观十方 (Contemplation the ten directions)

弥勒菩萨，即从座起，顶礼佛足，而白佛言：“我忆往昔经微尘劫，有佛出世，名日月灯明。我从彼佛而得出家。心重世名，好游族姓。

Maitreya Bodhisattva arose from his seat, bowed at the Buddha's feet, and said to the Buddha, "I remember when, as many kalpas ago as there are fine motes of dust, a Buddha named Light of Sun, Moon, and Lamp appeared in the world. Under that Buddha I left the home life; yet I was deeply committed to worldly fame and liked to fraternize with people of good family.

尔时世尊，教我修习唯心识定，入三摩地。历劫已来，以此三昧事恒沙佛。求世名心歇灭无有。

"Then the World Honored One taught me to cultivate consciousness-only concentration, and I entered that samadhi. For many aeons I have made use of that samadhi as I performed deeds for as many Buddhas as there are sands in the Ganges. My seeking for worldly name and fame ceased completely and never recurred.

至然灯佛出现于世。我乃得成无上妙圆识心三昧。

"When Burning Lamp Buddha appeared in the world, I finally accomplished the unsurpassed, wonderfully perfect Samadhi of Consciousness.

乃至尽空如来国土净秽有无。皆是我心变化所现。

"I went on until, to the ends of emptiness, all the lands of the Thus Come One, whether pure or defiled, existent or non-existent, were transformations appearing from within my own mind.

世尊。我了如是唯心识故，识性流出无量如来。今得授记，次补佛处。

"World Honored One, because I understand consciousness only thus, the nature of consciousness reveals limitless Thus Come Ones. Now I have received the prediction that I will be the next to take the Buddha's place.

佛问圆通，我以谛观十方唯识，识心圆明，入圆成实，远离依他及遍计执，得无生忍，斯为第一。”

“The Buddha asks about perfect penetration. I was intent upon the contemplation that the ten directions come only from consciousness. When the conscious mind is perfect and bright, one enters the perfection of the real. One leaves behind reliance on others and attachment to incessant calculating and attains the patience with the non-production of dharmas. This is the foremost method.”

7.4.7 都摄六根 (gathering in the six organs)

大势至法王子，与其同伦五十二菩萨，即从座起，顶礼佛足，而白佛言：

Dharma Prince, Great Strength, together with fifty-two Bodhisattvas of similar rank, arose from his seat, bowed at the Buddha's feet, and said to the Buddha:

“我忆往昔恒河沙劫，有佛出世，名无量光。十二如来，相继一劫。其最后佛名超日月光。彼佛教我念佛三昧。

“I remember when, as many aeons ago as there are sands in the Ganges, a Buddha called Limitless Light appeared in the world. In that same aeon there were twelve successive Thus Come Ones; the last was called Light Surpassing the Sun and Moon. That Buddha taught me the Buddha-recitation Samadhi.

譬如有人，一专为忆，一人专忘，如是二人，若逢不逢，或见非见。

“Suppose there were a person who always remembers someone else, but the someone else he remembers has entirely forgotten about him. If two such people were to meet, even if they were to see each other, they would not take notice. They would not recognize each other.

二人相忆，二忆念深，如是乃至从生至生，同于形影，不相乖异。

“If two people remember each other until the memory of each is deep, then in life after life they will be together like a form and its shadow, and they will never be at odds.

十方如来怜念众生，如母忆子。若子逃逝，虽忆何为。子若忆母如母忆时，母子历生不相违远。

“Out of pity for living beings, the Thus Come Ones of the ten directions are mindful of them as a mother remembers her child. If the child runs away, of what use is the mother's regard? But if the child remembers his mother in the same way that the mother remembers the child, then in life after life the mother and child will not be far apart.

若众生心忆佛念佛，现前当来必定见佛。

“If living beings remember the Buddha and are mindful of the Buddha, certainly they will see the Buddha now or in the future.

去佛不远，不假方便自得心开。

“They will never be far from the Buddha, and their minds will awaken by themselves, without the aid of expedients.

如染香人，身有香气。此则名曰香光庄严。

“A person who has been near incense will carry a fragrance on his person; it is the same in this case. It is called an adornment of fragrant light.

我本因地以念佛心，入无生忍。今于此界，摄念佛人归于净土。

“On the causal ground I used mindfulness of the Buddha to enter into patience with the non-production of dharmas. Now in this world I gather in all those who are mindful of the Buddha and bring them back to the Pure Land.

佛问圆通，我无选择，都摄六根净念相继，得三摩地，斯为第一。”

“The Buddha asks about perfect penetration. I would select none other than gathering in the six organs through continuous pure mindfulness to obtain samadhi. This is the foremost method.”

7.5 观世音 (The Ear Organ)

[卷六] 尔时观世音菩萨，即从座起，顶礼佛足，而白佛言：

Then Guan Shi Yin Bodhisattva arose from his seat, bowed at the Buddha's feet and said to the Buddha:

“世尊。忆念我昔无数恒河沙劫，于时有佛出现于世，名观世音。我于彼佛发菩提心。彼佛教我从闻思修，入三摩地。

“World Honored One, I remember when, as many kalpas ago as there are sands in the Ganges, there was a Buddha in the world named Contemplating the World's Sounds. It was under that Buddha that I brought forth the Bodhi-resolve. That Buddha taught me to enter samadhi through a process of **hearing and reflecting**.

初于闻中，入流亡所。所入既寂。动静二相了然不生。如是渐增。闻所闻尽。尽闻不住。觉所觉空。空觉极圆。空所空灭。生灭既灭。寂灭现前。

“Initially, I entered the flow through hearing and forgot objective states. Since the sense-objects and sense-organs were quiet, the two characteristics of movement and stillness crystallized and did not arise. After that, gradually advancing, the hearing and what was heard both disappeared. Once the hearing was ended, there was nothing to rely on, and awareness and the objects of awareness became empty. When the emptiness of awareness reached an ultimate perfection, emptiness and what was being emptied then also ceased to be. Since production and extinction were gone, still extinction was revealed.

忽然超越世出世间。十方圆明。获二殊胜。

“Suddenly I transcended the mundane and transcendental worlds, and throughout the ten directions a perfect brightness prevailed. I obtained two supreme states.

7.5.1 二殊胜 (Two supreme)

一者，上合十方诸佛本妙觉心，与佛如来同一慈力。

“First, I was united above with the fundamental, wonderfully enlightened mind of all the Buddhas of the ten directions, and I gained a strength of compassion equal to that of all the Buddhas, the Thus Come Ones.

二者，下合十方一切六道众生，与诸众生同一悲仰。

“Second, I was united below with all living beings in the six paths, and I gained a kind regard for all living beings equally.

世尊。由我供养观音如来。蒙彼如来，授我如幻闻熏闻修金刚三昧，与佛如来同慈力故，令我身成三十二应，入诸国土。

“World Honored One, because I served and made offerings to the Thus Come One, Guan Yin, I received from that Thus Come One a transmission of the Vajra Samadhi of all being like an illusion, as one becomes permeated with hearing and cultivates hearing. Because I gained a power of compassion identical with that of all Buddhas, the Thus Come Ones, I became accomplished in thirty-two response-bodies and entered all lands.

世尊。若诸菩萨，入三摩地，进修无漏，胜解现圆。我现佛身而为说法，令其解脱。

“World Honored One, if there are Bodhisattvas who enter samadhi and vigorously cultivate the extinction of outflows, who have superior understanding and manifest perfected penetration, I will appear in the body of a Buddha and speak dharma for them, causing them to attain liberation.

7.5.2 三十二应 32 (responses)

若诸有学，寂静妙明，胜妙现圆。我于彼前现独觉身，而为说法，令其解脱。

“If there are those who are studying, who are tranquil and have wonderful clarity, who are superior and miraculous and manifest perfection, I will appear before them in the body of a Solitarily Enlightened One and speak Dharma for them, causing them to attain liberation.

若诸有学，断十二缘，缘断胜性，胜妙现圆。我于彼前现缘觉身，而为说法，令其解脱。

“If there are those who are studying, who have severed the twelve links of conditioned causation, and, having severed the conditions, reveal a supreme nature, and who are superior and wonderful and manifest perfection, I will appear before them in the body of one enlightened to conditions and speak dharma for them, causing them to attain liberation.

若诸有学，得四谛空，修道入灭，胜性现圆。我于彼前现声闻身，而为说法，令其解脱。

“If there are those who are studying, who have attained the emptiness of the Four Truths, and cultivating the Way, have entered extinction, and have a superior nature and manifest perfection, I will appear before them in the body of a Sound-Hearer and speak Dharma for them, causing them to attain liberation.

若诸众生，欲心明悟，不犯欲尘，欲身清净。我于彼前现梵王身，而为说法，令其解脱。

“If there are living beings who wish to have their minds be clear and awakened, who do not engage in mundane desires and wish to purify their bodies, I will appear before them in the body of a Brahma King and speak Dharma for them, causing them to attain liberation.

若诸众生，欲为天主，统领诸天。我于彼前现帝释身，而为说法，令其成就。

“If there are living beings who wish to be the Heavenly Lord, leader of heavenly beings, I will appear before them in the body of Shakra and speak Dharma for them, enabling them to accomplish their wish.

若诸众生，欲身自在游行十方。我于彼前现自在天身，而为说法，令其成就。

“If living beings wish to attain physical self-mastery and to roam throughout the ten directions, I will appear before them in the body of a god from the heaven of self-mastery and speak dharma for them, enabling them to accomplish their wish.

若诸众生，欲身自在飞行虚空。我于彼前现大自在天身，而为说法，令其成就。

“If there are living beings who wish to attain physical self-mastery and fly through space, I will appear before them in the body of a god from the heaven of great self-mastery and speak dharma for them, enabling them to accomplish their wish.

若诸众生，爱统鬼神，救护国土。我于彼前现天大将军身，而为说法，令其成就。

“If there are living beings who are fond of ruling over ghosts and spirits in order to rescue and protect their country, I will appear before them in the body of a great heavenly general and speak Dharma for them, enabling them to accomplish their wish.

若诸众生，爱统世界，保护众生。我于彼前现四天王身，而为说法，令其成就。

“If there are living beings who like to govern the world in order to protect living beings, I will appear before them in the body of one of the Four Heavenly Kings and speak Dharma for them, enabling them to accomplish their wish.

若诸众生，爱生天宫，驱使鬼神。我于彼前现四天王太子身，而为说法，令其成就。

“If there are living beings who enjoy being born in the heavenly palaces and to command ghosts and spirits, I will appear before them in the body of a prince from the kingdoms of the Four Heavenly Kings and speak Dharma for them, enabling them to accomplish their wish.

若诸众生，乐为人王。我于彼前现人王身，而为说法，令其成就。

“If there are living beings who would like to be kings of people, I will appear before them in the body of a human king and speak Dharma for them, enabling them to accomplish their wish.

若诸众生，爱主族姓，世间推让。我于彼前现长者身，而为说法，令其成就。

“If there are living beings who enjoy being heads of households, whom those of the world venerate and yield to, I will appear before them in the body of an elder and speak Dharma for them, enabling them to accomplish their wish.

若诸众生，爱谈名言，清净自居。我于彼前现居士身，而为说法，令其成就。

“If there are living beings who delight in discussing the classics and who keep themselves lofty and pure, I will appear before them in the body of an upasaka and speak Dharma for them, enabling them to accomplish their wish.

若诸众生，爱治国土，剖断邦邑。我于彼前现宰官身，而为说法，令其成就。

“If there are living beings who enjoy governing the country and who can handle matters of state decisively, I will appear before them in the body of an official and speak Dharma for them, enabling them to accomplish their wish.

若诸众生，爱诸数术，摄卫自居。我于彼前现婆罗门身，而为说法，令其成就。

“If there are living beings who like reckoning and incantation and who wish to guard and protect themselves, I will appear before them in the body of a Brahman and speak Dharma for them, enabling them to accomplish their wish.

若有男子，好学出家，持诸戒律。我于彼前现比丘身，而为说法，令其成就。

“If there are men who want to leave the home-life and uphold the precepts and rules, I will appear before them in the body of a Bhikshu and speak Dharma for them, enabling them to accomplish their wish.

若有女人，好学出家，持诸禁戒。我于彼前现比丘尼身，而为说法，令其成就。

“If there are women who would like to leave the home-life and hold the pure precepts, I will appear before them in the body of a Bhikshuni and speak Dharma for them, enabling them to accomplish their wish.

若有男子，乐持五戒。我于彼前现优婆塞身，而为说法，令其成就。

“If there are men who want to uphold the five precepts, I will appear before them in the body of an upasaka and speak dharma for them, enabling them to accomplish their wish. If there are women who wish to base themselves in the five precepts, I will appear before them in the body of an upasika and speak Dharma for them, enabling them to accomplish their wish.

若有女子，五戒自居。我于彼前现优婆夷身，而为说法，令其成就。

“If there are women who govern internal affairs of household or country, I will appear before them in the body of a queen, first lady, or noblewoman and speak Dharma for them, enabling them to accomplish their wish.

若有女人，内政立身，以修家国。我于彼前现女主身，及国夫人命妇大家，而为说法，令其成就。

“If there are virgin lads I will appear before them in the body of a pure youth and speak Dharma for them, enabling them to accomplish their wish.

若有众生，不坏男根。我于彼前现童男身，而为说法，令其成就。

“If there are maidens who want to remain virgins and do not wish to marry, I will appear before them in the body of a gracious lady and speak Dharma for them, enabling them to accomplish their wish.

若有处女，爱乐处身，不求侵暴。我于彼前现童女身，而为说法，令其成就。

“If there are heavenly beings who wish to escape their heavenly destiny, I will appear in the body of a god and speak Dharma for them, enabling them to accomplish their wish.

若有诸天，乐出天伦。我现天身而为说法，令其成就。若有诸龙，乐出龙伦。

“If there are dragons who want to quit their lot of being dragons, I will appear before them in the body of a dragon and speak Dharma for them, enabling them to accomplish their wish.

我现龙身而为说法，令其成就。若有药叉，乐度本伦。我于彼前现药叉身，而为说法，令其成就。

“If there are yakshas who want to get out of their present fate, I will appear before them in the body of a yaksha and speak Dharma for them, enabling them to accomplish their wish.

若乾闥婆，乐脱其伦。我于彼前现乾闥婆身，而为说法，令其成就。

“If there are gandharvas who wish to be freed from their destiny, I will appear before them in the body of a gandharva and speak Dharma for them, enabling them to accomplish their wish.

若阿修罗，乐脱其伦。我于彼前现阿修罗身，而为说法，令其成就。

“If there are asuras who wish to be liberated from their destiny, I will appear before them in the body of an asura and speak Dharma for them, enabling them to accomplish their wish.

若紧那罗，乐脱其伦。我于彼前现紧那罗身，而为说法，令其成就。

“If there are kinnaras who wish to transcend their fate, I will appear before them in the body of a kinnara and speak Dharma for them, enabling them to accomplish their wish.

若摩呼罗伽，乐脱其伦。我于彼前现摩呼罗伽身，而为说法，令其成就。

“If there are mahoragas who wish to be freed from their destiny, I will appear before them in the body of a mahoraga and speak Dharma for them, enabling them to accomplish their wish.

若诸众生，乐人修人。我现人身，而为说法，令其成就。

“If there are living beings who like being people and want to continue to be people, I will appear in the body of a person and speak Dharma for them, enabling them to accomplish their wish.

若诸非人，有形无形，有想无想，乐度其伦。我于彼前皆现其身，而为说法，令其成就。

“If there are non-humans, whether with form or without form, whether with thought or without thought, who long to be freed from their destiny, I will appear before them in a body like theirs and speak Dharma for them, enabling them to accomplish their wish.

是名妙净三十二应，入国土身。皆以三昧闻熏闻修无作妙力，自在成就。

“This is called the wonderful purity of the thirty-two response-bodies, by which one enters into all lands and accomplishes self-mastery by means of the Samadhi of Becoming Permeated with Hearing and Cultivating Hearing and by means of the miraculous strength of effortlessness.

7.5.3 十四功德 14 (virtues)

世尊。我复以此闻熏闻修，金刚三昧无作妙力。与诸十方三世六道一切众生，同悲仰故。令诸众生，于我身心，获十四种无畏功德。

“Also, World Honored One, using this Vajra Samadhi of Becoming Permeated with Hearing and Cultivating Hearing, and using the miraculous strength of effortlessness, because I have a kind regard equally for all living beings in the six paths, I go throughout the ten directions and the three periods of time and cause all living beings who encounter bodies of mine to receive the meritorious virtue of fourteen kinds of fearlessness.

一者，由我不自观音以观观者。令彼十方苦恼众生，观其音声，即得解脱。

“First: because I do not contemplate sounds for my own sake, but rather listen to the sounds of those whom I contemplate, I can enable living beings throughout the ten directions who are suffering and in distress to attain liberation by contemplating their sounds.

二者，知见旋复。令诸众生，设入大火，火不能烧。

“Second: since my knowledge and views have turned around and come back, I can make it so that if living beings are caught in a raging fire, the fire will not burn them.

三者，观听旋复。令诸众生，大水所漂，水不能溺。

“Third: since contemplation and listening have turned around and come back, I can make it so that if living beings are floundering in deep water, the water cannot drown them.

四者，断灭妄想。心无杀害。令诸众生，入诸鬼国，鬼不能害。

“Fourth: since false thinking is cut off, and my mind is without thoughts of killing or harming, I can make it so that if living beings enter the territory of ghosts, the ghosts cannot harm them.

五者，熏闻成闻，六根销复，同于声听。能令众生，临当被害，刀段段坏。使其兵戈，犹如割水，亦如吹光，性无摇动。

“Fifth: since I am permeated with hearing and have brought hearing to accomplishment, so that the six sense-organs have dissolved and returned to become identical with hearing, I can make it so that if living beings are about to be wounded, the knives will break into pieces. I can cause swords of war to have no more effect than if they were to slice into water, or if one were to blow upon light.

六者，闻熏精明，明遍法界，则诸幽暗性不能全。能令众生，药叉、罗刹、鸠茶鬼、及毗舍遮、富单那等。虽近其傍。目不能视。

“Sixth: when the hearing permeates and the essence is bright, light pervades the Dharma-realm, so that absolutely no darkness remains. I am then able to make it so that, though yakshas, rakshasas, kumbhandas, pishachas, and putanas may draw near to living beings, the ghosts will not be able to see them.

七者，音性圆销，观听返入，离诸尘妄，能令众生，禁系枷锁，所不能著。

“Seventh: when the nature of sound completely melts away and contemplation and hearing return and enter, so that I am separate from false and defiling sense-objects, I am able to make it so that if living beings are confined by cangues and fetters, the locks will not hold them.

八者，灭音圆闻，遍生慈力。能令众生，经过险路，贼不能劫。

“Eighth: when sound is gone and the hearing is perfected, an all-pervasive power of compassion arises, and I can make it so that if living beings are travelling a dangerous road, thieves will not rob them.

九者，熏闻离尘，色所不劫，能令一切多淫众生，远离贪欲。

“Ninth: when one is permeated with hearing, one separates from worldly objects, and forms cannot rob one. Then I can make it so that living beings with a great deal of desire can leave greed and desire far behind.

十者，纯音无尘，根境圆融，无对所对。能令一切忿恨众生，离诸嗔恚。

“Tenth: when sound is so pure that there is no defiling object, the sense-organ and the external state are perfectly fused, without any complement and without anything complemented. Then I can make it so that living beings who are full of rage and hate will leave all hatred.

十一者，销尘旋明，法界身心，犹如琉璃，朗彻无碍。能令一切昏钝性障诸阿颠迦，永离痴暗。

“Eleventh: when the dust has gone and has turned to light, the Dharma realm and the body and mind are like crystal, transparent and unobstructed. Then I can make it so that all dark and dullwitted beings whose natures are obstructed - all atyantikas - are forever free from stupidity and darkness.

十二者，融形复闻，不动道场，涉入世间。不坏世界，能遍十方。供养微尘诸佛如来。各各佛边为法王子。能令法界无子众生，欲求男者，诞生福德智慧之男。

“Twelfth: when matter dissipates and returns to the hearing, then unmoving in the Bodhimanda I can travel through worlds without destroying the appearance of those worlds. I can make offerings to as many Buddhas, Thus Come Ones, as there are fine motes of dust throughout the ten directions. At the side of each Buddha I become a Dharma Prince, and I can make it so that childless living beings throughout the Dharma Realm who wish to have sons, are blessed with meritorious, virtuous, and wise sons.

十三者，六根圆通，明照无二，含十方界。立大圆镜空如来藏。承顺十方微尘如来。秘密法门，受领无失。能令法界无子众生，欲求女者，诞生端正福德柔顺，众人爱敬有相之女。

“Thirteenth: with perfect penetration of the six sense-organs, the light and what is illumined are not two. Encompassing the ten directions, a great perfect mirror stands in the Empty Treasury of the Thus Come One. I inherit the secret dharma-doors of as many Thus Come Ones as there are fine motes of dust throughout the ten directions. Receiving them without loss, I am able to make it so that childless living beings throughout the Dharma Realm who seek daughters are blessed with lovely daughters who are upright, virtuous, and compliant and whom everyone cherishes and respects.

十四者，此三千大千世界，百亿日月，现住世间诸法王子，有六十二恒河沙数，修法垂范，教化众生，随顺众生，方便智慧，各各不同。

“Fourteenth: in this three-thousand-and-sixty-two thousand world system with its billions of suns and moons, as many Dharma Princes as there are grains of sand in sixty-two Ganges Rivers appear in the world and cultivate the dharma. They act as models in order to teach and transform living beings. They comply with living beings by means of expedients and wisdom, in different ways for each.

由我所得圆通本根，发妙耳门。然后身心微妙含容，周遍法界。能令众生持我名号，与彼共持六十二恒河沙诸法王子，二人福德，正等无异。

“However, because I have obtained the perfect penetration of the sense-organ and have discovered the wonder of the ear-entrance, after which my body and mind subtly and miraculously included all of the Dharma Realm, I am able to make it so that living beings who uphold my name obtain as much merit and virtue as would be obtained by a person who upheld the names of all those Dharma Princes who are as many as the grains of sand in sixty-two Ganges Rivers.

世尊，我一名号，与彼众多名号无异。由我修习得真圆通。

“World Honored One, there is no difference between the merit of my one name and the merit of those many other names, because from my cultivation I obtained true and perfect penetration.

是名十四施无畏力，福备众生。

“These are called the fourteen powers of bestowing fearlessness; with them I bless living beings.

7.5.4 四不思议无作妙德 (Four virtues)

世尊。我又获是圆通，修证无上道故，又能善获四不思议无作妙德。

“Moreover, World Honored One, because I obtained perfect penetration and cultivated to certification of the unsurpassed path, I also became endowed with four inconceivable and effortless wonderful virtues.

一者，由我初获妙妙闻心，心精遗闻，见闻觉知不能分隔，成一圆融清净宝觉。故我能现众多妙容，能说无边秘密神咒。

“First: as soon as I obtained the miraculous wonder of hearing the mind, the mind became essential and the hearing was forgotten, therefore, there was no distinction between seeing, hearing, sensation, and knowing. I achieved a single, perfect fusion - pure and precious enlightenment. For this reason, I am able to manifest many wonderful appearances and can proclaim boundless secret spiritual mantras.

其中或现一首三首五首七首九首十一首，如是乃至一百八首，千首万首，八万四千烁迦罗首。

“For example, I may make appear one head, three heads, five heads, seven heads, nine heads, eleven heads, and so forth, until there may be a hundred and eight heads, a thousand heads, ten thousand heads, or eighty-four thousand vajra heads;

二臂四臂六臂八臂十臂十二臂，十四十六十八二十至二十四，如是乃至一百八臂，千臂万臂，八万四千母陀罗臂。

“Two arms, four arms, six arms, eight arms, ten arms, twelve arms, fourteen, sixteen, eighteen arms, or twenty arms, twenty-four arms, and so forth until there may be a hundred and eight arms, a thousand arms, ten thousand arms, or eighty-four thousand mudra arms;

二目三目四目九目。如是乃至一百八目，千目万目，八万四千清净宝目。或慈或威。或定或慧。救护众生。得大自在。

“Two eyes, three eyes, four eyes, nine eyes, and so forth until there may be a hundred and eight eyes, a thousand eyes, ten thousand eyes, or eighty-four thousand pure and precious eyes, sometimes compassionate, sometimes awesome, sometimes in samadhi, sometimes displaying wisdom to rescue and protect living beings so that they may attain great self-mastery.

二者，由我闻思，脱出六尘，如声度垣，不能为碍。故我妙能现一一形，诵一一咒。其形其咒，能以无畏施诸众生。是故十方微尘国土，皆名我为施无畏者。

“Second: because of hearing and consideration, I escaped the six defiling objects, just as a sound leaps over a wall without hindrance. And so I have the wonderful ability to manifest shape after shape and to recite mantra upon mantra. These shapes and these mantras dispel the fears of living beings. Therefore, throughout the ten directions, in as many lands as there are fine motes of dust, I am known as one who bestows fearlessness.

三者，由我修习本妙圆通清净本根。所游世界，皆令众生舍身珍宝，求我哀愍。

“Third: because I cultivated fundamental, wonderful, perfect penetration and purified the sense-organ, everywhere I go in any world I can make it so that living beings renounce their physical and material valuables to seek my sympathy.

四者，我得佛心，证于究竟。能以珍宝种种，供养十方如来，傍及法界六道众生。

“Fourth: I obtained the Buddhas’ mind and was certified as having attained the ultimate end, and so I can make offerings of rare treasures to the Thus Come Ones of the ten directions and to living beings in the six paths throughout the Dharma Realm.

求妻得妻，求子得子。求三昧得三昧。求长寿得长寿。如是乃至求大涅槃 得大涅槃 。

“If they seek a spouse, they obtain a spouse. If they seek children, they can have children. Seeking samadhi, they obtain samadhi; seeking long life, they obtain long life, and so forth to the extent that if they seek the great Nirvana, they obtain great Nirvana.

佛问圆通，我从耳门圆照三昧，缘心自在，因入流相，得三摩提，成就菩提，斯为第一。

“The Buddha asks about perfect penetration. From the gateway of the ear, I obtained a perfect and illumining samadhi. The conditioned mind was at ease, and therefore I entered the appearance of the flow, and obtaining samadhi, I accomplished Bodhi. This is the foremost method.

世尊彼佛如来，叹我善得圆通法门。于大会中，授记我为观世音号。

“World Honored One, that Buddha, the Thus Come One, praised me as having obtained well the dharma-door of perfect penetration. In the great assembly he bestowed a prediction upon me and the name, Guan Shi Yin.

由我观听十方圆明。故观音名遍十方界。”

“Because my contemplation and listening is perfectly clear throughout the ten directions, the name Guan Shi Yin pervades all the realms of the ten directions.”

尔时世尊于师子座，从其五体同放宝光，远灌十方微尘如来，及法王子诸菩萨顶。

Then the World Honored One upon the Lion's Throne emitted simultaneously from his five extremities a precious light which shone far throughout the ten directions to anoint the crowns of as many Thus Come Ones and Dharma-Prince Bodhisattvas as there are motes of dust.

彼诸如来亦于五体同放宝光，从微尘方来灌佛顶，并灌会中诸大菩萨及阿罗汉。

All those Thus Come Ones also emitted from their five extremities precious lights which were as numerous as motes of dust and which came from the various directions to anoint the crown of the Buddha as well as the crowns of all the great Bodhisattvas and Arhats in the assembly.

林木池沼，皆演法音。交光相罗如宝丝网，是诸大众，得未曾有。一切普获金刚三昧。

Groves, trees, pools, and ponds all proclaimed the sound of Dharma. The lights blended and criss-crossed like a jeweled silken net. It was an unprecedented event for everyone in the great assembly, and they all attained the Vajra Samadhi.

即时天雨百宝莲华，青黄赤白，间错纷糅。十方虚空，成七宝色。

Then the heavens rained down hundreds of precious lotus flowers of variegated combinations of green, yellow, red, and white. All the space in the ten directions turned the colors of the seven gems.

此娑婆界大地山河，俱时不现。唯见十方微尘国土，合成一界。梵呗咏歌，自然敷奏。

This Saha world with its mountains, rivers, and great earth disappeared totally, and all that could be seen were lands as numerous as motes of dust coming together as one realm. Pure praises in songs and chants spontaneously pervaded in celebration.

7.6 偈 (Manjushri Selects the Organ of Entry)

于是如来，告文殊师利法王子：“汝今观此二十五无学诸大菩萨，及阿罗汉，

Then the Thus Come One said to Dharma-Prince Manjushri, “You should now contemplate these twenty-five great Bodhisattvas and Arhats who are beyond learning.

各说最初成道方便，皆言修习真实圆通。彼等修行，实无优劣前后差别。

“Each has explained the initial expedient in his accomplishment of the Way. All say they have cultivated to true and actual perfect penetration. Their cultivation is equal without distinctions of superior and inferior or earlier and later.

我今欲令阿难开悟，二十五行谁当其根。兼我灭后，此界众生，入菩萨乘求无上道，何方便门得易成就？”

“I now wish to cause Ananda to become enlightened, and so I ask which of these twenty-five practices is appropriate to his faculties, and which will be, after my extinction, the easiest expedient door for living beings of this realm to enter in order to accomplish the Bodhisattva vehicle and seek the unsurpassed Way.”

文殊师利法王子，奉佛慈旨，即从座起，顶礼佛足，承佛威神说偈对佛：

Dharma Prince, Manjushri, receiving the Buddha's compassionate instruction, arose from his seat, bowed at the Buddha's feet, and, basing himself on the Buddha's awesome spirit, spoke verses to the Buddha.

7.6.1 所立照性亡 (Brightness creates objects)

“觉海性澄圆，圆澄觉元妙，元明照生所，所立照性亡

“The sea of enlightenment in nature is perfect and clear. Complete, distinct Bodhi is a miraculous source. But when basic brightness shone so that objects appeared, With objects' existence, the nature's brilliance ceased.

迷妄有虚空，依空立世界，想澄成国土，知觉乃众生

“Confusion and falseness bring about emptiness. Relying on emptiness, time and space take form. Thoughts settle, making countries and lands. What knows and feels becomes living beings.

空生大觉中, 如海一沤发, 有漏微尘国, 皆依空所生, 沤灭空本无, 况复诸三有

“The emptiness created within Great Enlightenment, Is like a single bubble in all the sea. Lands like fine dust motes, subject to outflows, All come forth out of empty space. Just as the bubble bursts, space is no longer there. How much the less the three states of being!

归元性无二, 方便有多门, 圣性无不通, 顺逆皆方便, 初心入三昧, 迟速不同伦

“Returning to the source, the nature is not two. Many are the entrances through expedients; None of them does the sagely nature fail to go through. Compliant or adverse, all is expedient. First resolve and entering samadhi, Come slow or fast as there are different norms.

7.6.2 六尘 (Six dusts)

色想结成尘, 精了不能彻, 如何不明彻, 于是获圆通

“Form and thought combined become the ‘dust.’ Their essence is not discernible. How can one use what lacks clarity, And expect to gain perfect penetration?

音声杂语言, 但伊名句味, 一非含一切, 云何获圆通

“In sounds, language is intermingled. But the meaning in a word, a name, a phrase, Is such that no single one can include them all. How can this bring perfect penetration?

香以合中知, 离则元无有, 不恒其所觉, 云何获圆通

“Awareness of smells comes through contact with them. Apart from them, one does not know that they exist. Since sensation of them is not constant, How can one reach perfect penetration?

味性非本然, 要以味时有, 其觉不恒一, 云何获圆通

“Flavors are not to us fundamental. They only exist when there is something to taste. Since this sensation is not perpetual, How can one derive perfect penetration?

触以所触明, 无所不明触, 合离性非定, 云何获圆通

“Touch becomes clear only when something is touched. Without an object there can be no contact. With fluctuation between contact and separation, How can one gain perfect penetration?

法称为内尘, 凭尘必有所, 能所非遍涉, 云何获圆通

“Dharmas are known as ‘internal dust.’ Reckoned as ‘dust,’ they are certainly sense objects. Involvement of subject and object cannot be pervasive; How then can they lead to perfect penetration?

7.6.3 五根 (Five organs)

见性虽洞然, 明前不明后, 四维亏一半, 云何获圆通

“Although seeing itself is clear and penetrating, Making bright what is before one, it cannot shine behind. Ever reaching only half the four directions, How can it manifest perfect penetration?

鼻息出入通, 现前无交气, 支离匪涉入, 云何获圆通

“The nose’s breath penetrates in and out. But in the rests between there is no air. These interruptions render it inconsistent. How can one use it for perfect penetration?

舌非入无端, 因味生觉了, 味亡了无有, 云何获圆通

“The tongue is not an organ apart from cause; Flavors form the source of its sensation. When flavors cease, it knows nothing at all. How can it attain perfect penetration?

身与所触同, 各非圆觉观, 涯量不冥会, 云何获圆通

“It is the same for the body as for objects of touch. Neither can be regarded as a perfect awareness. With defined and limited invisible divisions, How can it be used for perfect penetration?

知根杂乱思, 湛了终无见, 想念不可脱, 云何获圆通

“The mind’s knowledge is a mass of deliberations. What it perceives is never profound insight. Unable to get beyond reflection and thought, How can it reveal perfect penetration?

7.6.4 六识 (Six consciousness)

识见杂三和, 诘本称非相, 自体先无定, 云何获圆通

“The seeing-consciousness combines three aspects. Probe its origin: it has no appearance. Since its very substance is variable, How can it bring perfect penetration?”

心闻洞十方, 生于大因力, 初心不能入, 云何获圆通

“The heart of hearing penetrates the ten directions. When borne on the strength of great causes, Those of initial resolve cannot enter this way. How can one expect to gain perfect penetration?”

鼻想本权机, 只令摄心住, 住成心所住, 云何获圆通

“Reflecting on the nose is a provisional method. It only serves to gather in and settle the mind. Once settled, the mind is simply still. How can that be perfect penetration?”

说法弄音文, 开悟先成者, 名句非无漏, 云何获圆通

“Speaking Dharma through the medium of language, Is enlightened to by those of former accomplishment. But words and phrases are not free of outflows. How can this make perfect penetration?”

持犯但束身, 非身无所束, 元非遍一切, 云何获圆通

“Refraining from transgressions only controls the body. Lacking a body, there is nothing to restrain. Since its source is not all-pervasive, How can it bring perfect penetration?”

神通本宿因, 何关法分别, 念缘非离物, 云何获圆通

“Spiritual penetrations are based on past causes. What connection have they with distinguishing dharmas? Conditioned thought is not apart from things. How can one attain perfect penetration?”

7.6.5 七大 (Seven elements)

若以地性观, 坚碍非通达, 有为非圣性, 云何获圆通

“One may contemplate the nature of earth, But it is firm and solid, not penetrable. What is conditioned is not the sagely nature. How can one use it for perfect penetration?”

若以水性观, 想念非真实, 如如非觉观, 云何获圆通

“One may contemplate the nature of water, But such mental reflection is not the true and real. This state of suchness is not an enlightened view. How can it give perfect penetration?”

若以火性观, 厌有非真离, 非初心方便, 云何获圆通

“One may contemplate the nature of fire, But admitting dislike is not true renunciation. This expedient cannot be one for beginners. How can one use it for perfect penetration?”

若以风性观, 动寂非无对, 对非无上觉, 云何获圆通

“One may contemplate the nature of wind, But movement and stillness are not non-dual. Duality cannot bring highest enlightenment. How can one expect perfect penetration?”

若以空性观, 昏钝先非觉, 无觉异菩提, 云何获圆通

“One may contemplate the nature of emptiness. But, its aspect is murky and dull; it lacks awareness. What is unaware is different from Bodhi. How can it bring perfect penetration?”

若以识性观, 观识非常住, 存心乃虚妄, 云何获圆通

“One may contemplate the nature of consciousness; But one is regarding a consciousness that is not eternal. Even the thought of it is empty and false. How can one get perfect penetration?”

诸行是无常, 念性元生灭, 因果今殊感, 云何获圆通

“All activities are impermanent. So, too, mindfulness has its origin in rising and ceasing. Since cause and effect go beyond cause and effect, How can we use it for perfect penetration?”

7.6.6 闻 (Hearing)

我今白世尊, 佛出娑婆界, 此方真教体, 清净在音闻, 欲取三摩提, 实以闻中入

“I now say this, World Honored One, Buddha, who has revealed the Saha world: In this land the true substance of teaching Resides in hearing the sounds purely. If one wants to attain samadhi, hearing is the best way to enter.

离苦得解脱, 良哉观世音

“Apart from suffering, liberation is found. How excellent is he who contemplates the world’s sounds!
于恒沙劫中, 入微尘佛国, 得大自在力, 无畏施众生

“Throughout kalpas as numerous as Ganges’ sands, He enters Buddhalands as many as fine dust motes.
Obtaining great power of self-mastery, He bestows fearlessness on living beings.

7.6.7 观世音 (Sound of Guan Shi Yin)

妙音观世音, 梵音海潮音, 救世悉安宁, 出世获常住

“Wonderful is the sound of Guan Shi Yin, A pure sound, like the ocean’s roar. He saves the world and brings peace to all within it. He has transcended the world, and his attainment is eternal.

我今启如来, 如观音所说, 譬如人静居, 十方俱击鼓, 十处一时闻, 此则圆真实

“I now make this report, O Thus Come One, Regarding what Guan Yin has just explained: It is like someone in a quiet place When drums are rolled throughout the ten directions, Hearing at once the sounds from all ten places. This, then, is the actual true perfection.

目非观障外, 口鼻亦复然, 身以合方知, 心念纷无绪

“The eyes cannot see through solid forms. Mouth and nose are much the same. The body registers awareness only through contact. Tangled in thoughts, the mind lacks clear connections.

隔垣听音响, 遐迩俱可闻, 五根所不齐, 是则通真实

“Sounds can be heard even through solid walls. One can listen to things both near and far. None of the other five organs can match this. It, then, is penetration true and real.

音声性动静, 闻中为有无, 无声号无闻, 非实闻无性

“The nature of sounds is based in movement and stillness. One hears according to whether there is sound. With no sound, there is said to be no hearing. But this does not mean that the hearing has no nature.

声无既无灭, 声有亦非生, 生灭二圆离, 是则常真实

“In the absence of sound, the nature is not gone. Nor does it arise in the presence of sound. Entirely beyond production and extinction. It is, then, truly everlasting.

纵令在梦想, 不为不思无, 觉观出思惟, 身心不能及

“Ever-present, even in dream-thinking, It does not disappear when conditions and thought are gone. Enlightened, this contemplation transcends cognition, Reaching beyond both the body and the mind.

今此娑婆国, 声论得宣明

“Now, in the Saha world, the theory of sounds Has been proclaimed and understood.

众生迷本闻, 循声故流转, 阿难纵强记, 不免落邪思, 岂非随所沦, 旋流获无妄

“Living beings are confused about the source of hearing. They follow sounds and so they turn and flow. Ananda’s power to remember was exceptional; Nonetheless, he fell prey to a deviant plot. Was it not from heeding sounds that he was nearly lost? By turning back the flow, one will make no such mistake.

阿难汝谛听, 我承佛威力, 宣说金刚王, 如幻不思議, 佛母真三昧

“Ananda, you should listen attentively: I rely upon the Buddha’s awesome power, In describing to you the Vajra King, A samadhi inconceivable of likeness to illusions. It is the true mother of all Buddhas.

汝闻微尘佛一切秘密门, 欲漏不先除, 畜闻成过误

“You may hear the secret Dharma-doors of Buddhas as numerous as motes of dust, But without first renouncing desire and outflows, You may amass learning, but you will still make mistakes.

将闻持佛佛, 何不自闻闻

“You concentrate on learning to uphold the Buddha’s Dharma. Why don’t you listen to your own hearing?

闻非自然生, 因声有名字, 旋闻与声脱, 能脱欲谁名

“Hearing does not spontaneously arise; Because of sound it gets its name. But when hearing returns and is free of sound, What does one call that which is set free?

一根既返源, 六根成解脱

“As soon as one sense-organ returns to the source, The entire six are liberated.

见闻如幻翳, 三界若空华, 闻复翳根除, 尘销觉圆净

“Sight and hearing are like an illusory covering. The Triple Realm, a vision of flowers in space. When hearing reverts, the cataract is gone. The ‘dust’ gives way to pure and perfect insight.

净极光通达, 寂照含虚空, 却来观世间, 犹如梦中事, 摩登伽在梦, 谁能留汝形

“When purity is ultimate, the light is penetrating. A stillness shines and includes within it all of emptiness. Looking at the world from this point of view, Everything that happens is just like a dream. Matangi’s daughter, too, is part of the dream. Who was able, then, to physically detain you?

如世巧幻师, 幻作诸男女, 虽见诸根动, 要以一机抽, 息机归寂然, 诸幻成无性

“It is like a puppeteer who plays with shadows And works the dolls to seem as real as people. Although one sees them move about freely, They are really governed by a set of strings. Cease operating the controls and they return to stillness. The entire illusion is without a nature.

六根亦如是, 元依一精明, 分成六和合, 一处成休复, 六用皆不成, 尘垢应念销, 成圆明净妙

“The six sense-organs are also thus. At first there was one essential brightness. Which split into a six-fold combination. If but one part ceases and returns, All six functions will stop as well. In response to a thought, defiling objects vanish, Becoming pure and wonderful perfect brightness.

余尘尚诸学, 明极即如来

“If there is residual defilement, one must still study. When the brightness is ultimate, that is the Tathagata.

大众及阿难, 旋汝倒闻机, 反闻闻自性, 性成无上道, 圆通实如是

“Ananda, and everyone in the great assembly, Turn yourselves around and revert the hearing. Return the hearing and listen to the self nature Till the nature reaches the supreme way. That is what perfect penetration really means.

此是微尘佛, 一路涅槃门, 过去诸如来斯门已成就, 现在诸菩萨今各入圆明, 未来修学人, 当依如是法, 我亦从中证, 非唯观世音

“It is the gateway entered by Buddhas as many as dust motes. It is the one path to Nirvana. Thus Come Ones of the past perfected this method. Bodhisattvas now merge with this total brightness. People of the future who study and practice Will also rely on this Dharma. Through this method I, too, have been certified. Guan Shi Yin Bodhisattva was not alone in using it.

诚如佛世尊, 询我诸方便, 以救诸末劫, 求出世间人, 成就涅槃心

“As the Buddha, the World Honored One, requested, I choose sincerely a skill-in-means, One to save those in the final aeon Who seek to escape the mundane world, And perfect the heart of Nirvana:

7.6.8 结论 (Conclusion)

观世音为最

The best way is to contemplate the sounds of the world.

自余诸方便, 皆是佛威神, 即事舍尘劳, 非是长修学, 浅深同说法

“All the other kinds of expedients Require the awesome spirit of the Buddha. In some cases they bring immediate transcendence, But they are not the customary means of practice, Spoken for those of shallow and deep roots alike.

顶礼如来藏, 无漏不思议, 愿加被未来, 于此门无惑, 方便易成就, 堪以教阿难, 及末劫沉沦, 但以此根修, 圆通超余者, 真实心如是”

“I bow to the Ones Come Thus and the Tripitaka, And to those inconceivable ones with no outflows, Trusting they will aid those in the future, So that no one will doubt this dharma-door. It is an expedient easy to master; An appropriate teaching for Ananda And for those immersed in the final age. They should cultivate this organ of hearing, A perfect penetration that surpasses all others. It is the way to the true mind.”

于是阿难及诸大众, 身心了然, 得大开示。观佛菩提及大涅槃。犹如有人因事远游, 未得归还, 明了其家所归道路。

Thereupon, Ananda and all in the great assembly experienced a clarity of body and mind. Having attained such profound instruction, they contemplated the Buddha's Bodhi and Parinirvana like someone who, having traveled far on business, knows that he is on the road home, though he has not returned completely.

普会大众，天龙八部，有学二乘，及诸一切新发心菩萨，其数凡有十恒河沙，皆得本心，远尘离垢，获法眼净。

Throughout the entire assembly, the gods, dragons, and all the eightfold division, those of the two vehicles who were not yet beyond learning, as well as all the Bodhisattvas of initial resolve, as numerous as the sands in ten Ganges Rivers, found their fundamental mind and, far removed from dust and defilement, attained the purity of the Dharma Eye.

性比丘尼闻说偈已。成阿罗汉。

The Bhikshuni named "Nature" attained Arhatship after hearing this verse.

无量众生，皆发无等等阿耨多罗三藐三菩提心。

And limitless beings brought forth a matchless, unequalled resolve for Annuttarasamyaksambodhi.

8 三无漏学 (Three non-outflow studies)

阿难整衣服，于大众中合掌顶礼。心迹圆明，悲欣交集。欲益未来诸众生故，稽首白佛：“大悲世尊。我今已悟成佛法门，是中修行得无疑惑。常闻如来说如是言。自未得度先度人者，菩萨发心。自觉已圆能觉他者，如来应世。我虽未度，愿度末劫一切众生。

Ananda straightened his robes and then bowed in the midst of the assembly and placed his palms together. The tracks of his mind were perfectly clear, and he felt a mixture of joy and sorrow. His intent was to benefit beings in the future as he made obeisance and said to the Buddha, "Greatly Compassionate World Honored One, I have already awakened and attained this Dharma-door for becoming a Buddha, and I can cultivate it without the slightest doubt. I have often heard the Thus Come One say, 'Save others first then save yourself. That is the aspiration of a Bodhisattva. Once your own enlightenment is perfected, then you can enlighten others. That is the way the Thus Come One responds to the world.' Although I am not yet saved, I vow to save all living beings in the Dharma-ending Age.

世尊。此诸众生，去佛渐远。邪师说法，如恒河沙。欲摄其心入三摩地。云何令其安立道场，远诸魔事。于菩提心得无退屈。”

"World Honored One, those living beings will gradually drift away from the Buddha, and there will be as many deviant teachers propounding their methods as there are sands in the Ganges. I want to enable those beings to collect their thoughts and enter samadhi. How can I cause them to reside peacefully in a bodhimanda, far from the exploits of demons, and be irreversible in their resolve for Bodhi?"

尔时世尊于大众中，称赞阿难：“善哉善哉。如汝所问安立道场，救护众生末劫沉溺。汝今谛听。当为汝说。”

At that time, the World Honored One praised Ananda in front of the whole assembly, saying, "Good indeed! How good it is that you have asked how to establish a Bodhimanda and to rescue and protect living beings who are sunk in the morass of the final age. Listen well, now, and I will tell you."

阿难大众，唯然奉教。

Ananda and the great assembly agreed to uphold the teaching.

佛告阿难：“汝常闻我毗奈耶中，宣说修行三决定义。所谓摄心为戒。因戒生定。因定发慧。是则名为三无漏学。

The Buddha told Ananda, "You constantly hear me explain in the Vinaya that there are three unalterable aspects to cultivation. That is, collecting one's thoughts constitutes the precepts; from the precepts comes samadhi; and out of samadhi arises wisdom. Samadhi arises from precepts, and wisdom is revealed out of samadhi. These are called the Three Non-Outflow Studies."

8.1 断淫 (No sex)

阿难。云何摄心我名为戒。若诸世界六道众生，其心不淫，则不随其生死相续。

“Ananda, why do I call collecting one's thoughts the precepts? If living beings in the six paths of any mundane world had no thoughts of lust, they would not have to follow a continual succession of births and deaths.

汝修三昧，本出尘劳。淫心不除，尘不可出。

“Your basic purpose in cultivating is to transcend the wearisome defilements. But if you don't renounce your lustful thoughts, you will not be able to get out of the dust.

纵有多智，禅定现前。如不断淫，必落魔道。上品魔王、中品魔民、下品魔女、

“Even though one may have some wisdom and the manifestation of Chan samadhi, one is certain to enter demonic paths if one does not cut off lust. At best, one will be a demon king; on the average, one will be in the retinue of demons; at the lowest level, one will be a female demon.

彼等诸魔，亦有徒众。各各自谓成无上道。

“These demons have their groups of disciples. Each says of himself that he has accomplished the Unsurpassed Way.

我灭度后末法之中，多此魔民，炽盛世间，广行贪淫，为善知识，令诸众生落爱见坑失菩提路。

“After my extinction, in the Dharma-ending Age, these hordes of demons will abound, spreading like wildfire as they openly practice greed and lust. Claiming to be good knowing advisors, they will cause living beings to fall into the pit of love and views and lose the way to Bodhi.

汝教世人修三摩地，先断心淫是名如来先佛世尊，第一决定清净明海。

“When you teach people in the world to cultivate samadhi, they must first of all sever the mind of lust. This is the first clear and unalterable instruction on purity given by the Thus Come Ones and the Buddhas of the past, World Honored Ones.

是故阿难。若不断淫修禅定者，如蒸砂石，欲其成饭，经百千劫只名热砂。何以故？此非饭本，砂石成故。

“Therefore, Ananda, if cultivators of Chan samadhi do not cut off lust, they will be like someone who cooks sand in the hope of getting rice. After hundreds of thousands of aeons, it will still be just hot sand. Why? It wasn't rice to begin with; it was only sand.

汝以淫身，求佛妙果。纵得妙悟，皆是淫根。根本成淫，轮转三涂，必不能出。如来涅槃，何路修证。

“If you seek the Buddha's wonderful fruition and still have physical lust, then even if you attain a wonderful awakening, it will be based in lust. With lust at the source, you will revolve in the three paths and not be able to get out. Which road will you take to cultivate and be certified to the Thus Come One's Nirvana?

必使淫机身心俱断，断性亦无，于佛菩提斯可希冀。

“You must cut off the lust which is intrinsic in both body and mind. Then get rid of even the aspect of cutting it off. At that point you have some hope of attaining the Buddha's Bodhi.

如我此说，名为佛说。不如此说，即波旬说。

“What I have said here is the Buddha's teaching. Any explanation counter to it is the teaching of Papiyan.

8.2 断杀 (No killing)

阿难。又诸世界六道众生，其心不杀，则不随其生死相续。

“Further, Ananda, if living beings in the six paths of any mundane world had no thoughts of killing, they would not have to follow a continual succession of births and deaths.

汝修三昧，本出尘劳。杀心不除，尘不可出。

“Your basic purpose in cultivating samadhi is to transcend the wearisome defilements. But if you do not renounce your thoughts of killing, you will not be able to get out of the dust.

纵有多智，禅定现前。如不断杀，必落神道。上品之人，为大力鬼。中品则为飞行夜叉诸鬼帅等。下品当为地行罗刹。

“Even though one may have some wisdom and the manifestation of Chan samadhi, one is certain to enter the path of spirits if one does not cease killing. At best, a person will become a mighty ghost; on the average, one will become a flying yaksha, a ghost leader, or the like; at the lowest level, one will become an earth-bound rakshasa.

彼诸鬼神亦有徒众。各各自谓成无上道。

“These ghosts and spirits have their groups of disciples. Each says of himself that he has accomplished the Unsurpassed Way.

我灭度后末法之中，多此鬼神，炽盛世间，自言食肉得菩提路。

“After my extinction, in the Dharma-ending Age, these hordes of ghosts and spirits will abound, spreading like wildfire as they argue that eating meat will bring one to the Bodhi Way.

阿难。我令比丘食五净肉。此肉皆我神力化生，本无命根。汝婆罗门，地多蒸湿，加以砂石，草菜不生。我以大悲神力所加，因大慈悲假名为肉，汝得其味。奈何如来灭度之后，食众生肉，名为释子。

“Ananda, I permit the Bhikshus to eat five kinds of pure meat. This meat is actually a transformation brought into being by my spiritual powers. It basically has no life-force. You Brahmans live in a climate so hot and humid, and on such sandy and rocky land, that vegetables will not grow; therefore, I have had to assist you with spiritual powers and compassion. Because of the magnitude of this kindness and compassion, what you eat that tastes like meat is merely said to be meat; in fact, however, it is not. After my extinction, how can those who eat the flesh of living beings be called the disciples of Shakya?

汝等当知。是食肉人，纵得心开似三摩地，皆大罗刹，报终必沉生死苦海，非佛弟子。如是之人，相杀相吞，相食未已，云何是人得出三界。

“You should know that these people who eat meat may gain some awareness and may seem to be in samadhi, but they are all great rakshasas. When their retribution ends, they are bound to sink into the bitter sea of birth and death. They are not disciples of the Buddha. Such people as these kill and eat one another in a never-ending cycle. How can such people transcend the Triple Realm?

汝教世人修三摩地，次断杀生。是名如来先佛世尊，第二决定清净明诲。

“When you teach people in the world to cultivate samadhi, they must also cut off killing. This is the second clear and unalterable instruction on purity given by the Thus Come Ones and the Buddhas of the past, World Honored Ones.

是故阿难。若不断杀修禅定者，譬如有人自塞其耳，高声大叫，求人不闻，此等名为欲隐弥露。

“Therefore, Ananda, if cultivators of Chan samadhi do not cut off killing, they are like one who stops up his ears and calls out in a loud voice, expecting no one to hear him. It is to wish to hide what is completely evident.

清净比丘及诸菩萨，于歧路行，不蹋生草，况以手拔。云何大悲，取诸众生血肉充食。

“Bodhisattvas and bhikshus who practice purity will not even step on grass in the pathway; even less will they pull it up with their hand. How can one with great compassion pick up the flesh and blood of living beings and proceed to eat his fill?

若诸比丘，不服东方丝绵绢帛，及是此土靴履裘毳，乳酪醍醐。如是比丘，于世真脱，酬还宿债，不游三界。

“Bhikshus who do not wear silk, leather boots, furs, or down from this country or consume milk, cream, or butter can truly transcend this world. When they have paid back their past debts, they will not have to re-enter the Triple Realm.

何以故？服其身分，皆为彼缘。如人食其地中百谷，足不离地。必使身心，于诸众生若身身分，身心二涂，不服不食，我说是人真解脱者。

“Why? It is because when one wears something taken from a living creature, one creates conditions with it, just as when people eat the hundred grains, their feet cannot leave the earth. Both physically and mentally one must avoid the bodies and the by-products of living beings, by neither wearing them nor eating them. I say that such people have true liberation.

如我此说，名为佛说。不如此说，即波旬说。

“What I have said here is the Buddha’s teaching. Any explanation counter to it is the teaching of Papiyan.

8.3 断偷 (No stealing)

阿难。又复世界六道众生，其心不偷，则不随其生死相续。

“Further, Ananda, if living beings in the six paths of any mundane world had no thoughts of stealing, they would not have to follow a continuous succession of births and deaths.

汝修三昧，本出尘劳。偷心不除，尘不可出。

“Your basic purpose in cultivating samadhi is to transcend the wearisome defilements. But if you do not renounce your thoughts of stealing, you will not be able to get out of the dust.

纵有多智，禅定现前。如不断偷，必落邪道。上品精灵、中品妖魅、下品邪人，诸魅所著。

Even though one may have some wisdom and the manifestation of Chan samadhi, one is certain to enter a devious path if one does not cease stealing. At best, one will be an apparition; on the average, one will become a phantom; at the lowest level, one will be a devious person who is possessed by a mei ghost.

彼等群邪亦有徒众。各各自谓成无上道。

“These devious hordes have their groups of disciples. Each says of himself that he has accomplished the Unsurpassed Way.

我灭度后末法之中，多此妖邪，炽盛世间，潜匿奸欺，称善知识。各自谓已得上人法。诱惑无识，恐令失心。所过之处，其家耗散。

“After my extinction, in the Dharma-ending Age, these phantoms and apparitions will abound, spreading like wildfire as they surreptitiously cheat others. Calling themselves good knowing advisors, they will each say that they have attained the superhuman dharmas. Enticing and deceiving the ignorant, or frightening them out of their wits, they disrupt and lay waste to households wherever they go.

我教比丘循方乞食，令其舍贪，成菩提道。诸比丘等，不自熟食，寄于残生，旅泊三界，示一往还，去已无返。

“I teach the bhikshus to beg for their food in an assigned place, in order to help them renounce greed and accomplish the Bodhi Way. The bhikshus do not prepare their own food, so that, at the end of this life of transitory existence in the triple realm, they can show themselves to be once-returners who go and do not come back.

云何贼人假我衣服，裨贩如来，造种种业，皆言佛法，却非出家具戒比丘，为小乘道。由是疑误无量众生，堕无间狱。

“How can thieves put on my robes and sell the Thus Come One, saying that all manner of karma one creates is just the Buddhadharma? They slander those who have left the home-life and regard bhikshus who have taken complete precepts as belonging to the path of the Small Vehicle. Because of such doubts and misjudgments, limitless living beings fall into the Unintermittent Hell.

若我灭后，其有比丘发心决定修三摩提，能于如来形像之前，身然一灯，烧一指节，及于身上 一香炷。我说是人无始宿债，一时酬毕，长揖世间，永脱诸漏。虽未即明无上觉路。是人于法已决定心。

“I say that bhikshus who after my extinction have decisive resolve to cultivate samadhi, and who before the images of Thus Come Ones can burn a candle on their bodies, or burn off a finger, or burn even one incense stick on their bodies, will, in that moment, repay their debts from beginningless time past. They can depart from the world and forever be free of outflows. Though they may not have instantly understood the Unsurpassed Enlightenment, they will already have firmly set their mind on it.

若不为此舍身微因，纵成无为，必还生人，酬其宿债。如我马麦正等无异。

“If one does not practice any of these token renunciations of the body on the causal level, then even if one realizes the unconditioned, one will still have to come back as a person to repay one’s past debts exactly as I had to undergo the retribution of having to eat the grain meant for horses.

汝教世人修三摩地，后断偷盗，是名如来先佛世尊，第三决定清净明诲。

“When you teach people in the world to cultivate samadhi, they must also cease stealing. This is the third clear and unalterable instruction on purity given by the Thus Come One and the Buddhas of the

past, World Honored Ones.

是故阿难。若不断偷修禅定者，譬如有人水灌漏卮欲求其满，纵经尘劫，终无平复。

“Therefore, Ananda, if cultivators of Chan samadhi do not cease stealing, they are like someone who pours water into a leaking cup and hopes to fill it. He may continue for as many aeons as there are fine motes of dust, but it still will not be full in the end.

若诸比丘，衣钵之余，分寸不畜。乞食余分，施饿众生。于大集会，合掌礼众。有人捶詈，同于称赞。必使身心，二俱捐舍。身肉骨血，与众生共。不将如来不了义说，回为己解，以误初学。佛印是人得真三昧。

“If bhikshus do not store away anything but their robes and bowls; if they give what is left over from their food-offerings to hungry living beings; if they put their palms together and make obeisance to the entire great assembly; if when people scold them they can treat it as praise: if they can sacrifice their very bodies and minds, giving their flesh, bones, and blood to living creatures; and if they do not repeat the non-ultimate teachings of the Thus Come One as though they were their own explanations, misrepresenting them to those who have just begun to study, then the Buddha gives them his seal as having attained true samadhi.

如我所说。名为佛说。不如此说，即波旬说。

“What I have said here is the Buddhas’ teaching. Any explanation counter to it is the teaching of Papiyan.

8.4 不妄语 (No deceiving)

阿难。如是世界六道众生，虽则身心无杀盗淫，三行已圆，若大妄语，即三摩地不得清净，成爱见魔，失如来种。

“Ananda, though living beings in the six paths of any mundane world may not kill, steal, or lust either physically or mentally, these three aspects of their conduct thus being perfect. Yet if they tell lies, the samadhi they attain will not be pure. They will become demons of love and views and will lose the seed of the Thus Come One.

所谓未得谓得，未证言证。或求世间尊胜第一。谓前人言，我今已得须陀洹果，斯陀含果，阿那含果，阿罗汉道，辟支佛乘，十地地前诸位菩萨。求彼礼忏，贪其供养。是一颠迦，销灭佛种。

“They say that they have attained what they have not attained, and that they have been certified when they have not been certified. Perhaps they seek to be foremost in the world, the most venerated and superior person. To their audiences they say that they have attained the fruition of a Shrotaapanna, the fruition of a Sakridagamin, the fruition of an Anagamin, the fruition of Arhatship, the Pratyekabuddha vehicle, or the various levels of Bodhisattvahood up to and including the Ten Grounds. In order to be revered by others and because they are greedy for offerings.

如人以刀断多罗木。佛记是人永殒善根，无复知见。沈三苦海，不成三昧。

“These icchantikas destroy the seeds of Buddhahood just as surely as a tala tree is destroyed if it is chopped down. The Buddha predicts that such people sever their good roots forever and lose their knowledge and vision. Immersed in the sea of the Three Sufferings, they cannot attain samadhi.

我灭度后，敕诸菩萨及阿罗汉，应身生彼末法之中，作种种形，度诸轮转。

“I command the Bodhisattvas and Arhats to appear after my extinction in response-bodies in the Dharma-ending Age, and to take various forms in order to rescue those in the cycle of rebirth.

或作沙门白衣居士，人王宰官，童男童女，如是乃至淫女寡妇，奸偷屠贩，与其同事，称赞佛乘，令其身心入三摩地。

“They should either become Shramanas, white-robed laypeople, kings, ministers or officials, virgin youths or maidens, and so forth, even prostitutes, widows, profligates, thieves, butchers, or dealers in contraband, doing the same things as these kinds of people while they praise the Buddha vehicle and cause them to enter samadhi in body and mind.

终不自言我真菩萨，真阿罗汉，泄佛密因，轻言末学。唯除命终，阴有遗付。

“But they should never say of themselves, ‘I am truly a Bodhisattva’; or ‘I am truly an Arhat,’ or let the Buddha’s secret cause leak out by speaking casually to those who have not yet studied.

云何是人惑乱众生，成大妄语。

“How can people who make such claims, other than at the end of their lives and then only to those who inherit the teaching, be doing anything but deluding and confusing living beings and indulging in a gross false claim?

汝教世人修三摩地，后复断除诸大妄语。是名如来先佛世尊，第四决定清净明诲。

“When you teach people in the world to cultivate samadhi, they must also cease all lying. This is the fourth clear and unalterable instruction on purity given by the Thus Come Ones and the Buddhas of the past, World Honored Ones.

是故阿难。若不断其大妄语者，如刻人粪为檀形，欲求香气，无有是处。

“Therefore, Ananda, one who does not cut off lying is like a person who carves a piece of human excrement to look like chandana, hoping to make it fragrant. He is attempting the impossible.

我教比丘直心道场，于四威仪一切行中，尚无虚假。云何自称得上人法。

“I teach the bhikshus that the straight mind is the Bodhimanda and that they should practice the four awesome deportments in all their activities. Since they should be devoid of all falseness, how can they claim to have themselves attained the Dharmas of a superior person?

譬如穷人妄号帝王，自取诛灭。况复法王，如何妄窃。因地不真，果招纡曲。求佛菩提，如噬脐人欲谁成就。

“That would be like a poor person falsely calling himself an emperor; for that, he would be taken and executed. Much less should one attempt to usurp the title of Dharma King. When the cause-ground is not true, the effects will be distorted. One who seeks the Buddha’s Bodhi in this way is like a person who tries to bite his own navel. Who could possibly succeed?

若诸比丘，心如直弦，一切真实，入三摩地永无魔事。我印是人成就菩萨无上知觉。

“If bhikshus’ minds are as straight as lute strings, true and real in everything they do, then they can enter samadhi and never be involved in the deeds of demons. I certify that such people will accomplish the Bodhisattvas’ Unsurpassed Knowledge and Enlightenment.

如我所说，名为佛说。不如此说，即波旬说。

“What I have said here is the Buddha’s teaching. Any explanation counter to it is the teaching of Papiyan.

8.4.1 修学妙门 (Wonderful entrance)

[卷七] 阿难。汝问摄心。我今先说入三摩地，修学妙门，求菩萨道。

“Ananda, you asked about collecting one’s thoughts; I have now begun to explain the wonderful method of cultivation for entrance into samadhi. Those who seek the Bodhisattva Way must first be as pure as glistening frost in keeping these four rules of deportment. If one is able to never give rise to anything superfluous, then the three evils of the mind and the four of the mouth will have no cause to come forth.

要先持此四种律仪，皎如冰霜。自不能生一切枝叶。心三口四，生必无因。阿难。如是四事，若不遗失。心尚不缘色香味触。一切魔事，云何发生。

“Ananda, if one does not neglect these four matters, and, further, if one does not pursue forms, fragrances, tastes, or objects of touch, then how can any demonic deeds arise?

若有宿习不能灭除。汝教是人，一心诵我佛顶光明摩诃萨怛多般怛无上神咒。

“If there are people who cannot put an end to their habits from the past, you should teach them to single-mindedly recite my ‘light atop the Buddha’s summit’ unsurpassed spiritual mantra, mwo he sa dan dwo bwo da la.

斯是如来不见顶相，无为心佛从顶发辉，坐宝莲华所说心咒。

“It is the invisible appearance atop the summit of the Thus Come One. It is the spiritual mantra proclaimed by the Buddha of the unconditioned mind who comes forth from the summit in a blaze of light and sits upon a jeweled lotus flower.

且汝宿世与摩登伽，历劫因缘恩爱习气，非是一生及与一劫。我一宣扬，爱心永脱，成阿罗汉。

“What is more, your past lives with Matangi’s daughter created accumulated kalpas of causes and conditions. Your habits of fondness and emotional love go back not just one life, nor even just one kalpa. Yet, as soon as I proclaimed it, she was freed forever from the love in her heart and accomplished Arhatship.

彼尚淫女，无心修行。神力冥资速证无学。云何汝等在会声闻，求最上乘决定成佛。譬如以尘扬于顺风，有何艰险。

“That prostitute, who had no intention of cultivating, was imperceptibly aided by that spiritual power and was swiftly certified to the position beyond learning; then what about you Sound-Hearers in the assembly, who seek the most supreme vehicle and are resolved to accomplish Buddhahood? For you it should be as easy as tossing dust into a favorable wind. What, then, is the problem?

若有末世欲坐道场。先持比丘清净禁戒。要当选择戒清净者，第一沙门，以为其师。若其不遇真清净僧，汝戒律仪必不成就。

“Those in the final age who wish to sit in a Bodhimanda must first hold the pure precepts of a bhikshu. To do so, they must find as their teacher a foremost Shramana who is pure in the precepts. If they do not encounter a member of the Sangha who is truly pure, then it is absolutely certain that their deportment in precepts and rules cannot be accomplished.

戒成已后，著新净衣，然香闲居，诵此心佛所说神咒一百八遍，然后结界，建立道场。

“After accomplishing the precepts, they should put on fresh, clean clothes, light incense in a place where they are alone, and recite the spiritual mantra spoken by the Buddha of the Mind one hundred and eight times. After that, they should secure the boundaries and establish the Bodhimanda.

求于十方现住国土无上如来，放大悲光来灌其顶。

“In the countries within them, they should seek for the unsurpassed Thus Come Ones throughout the ten directions to emit a light of great compassion and anoint the crowns of their heads.

阿难。如是末世清净比丘，若比丘尼，白衣檀越，心灭贪淫，持佛净戒。于道场中发菩萨愿。出入澡浴。六时行道。如是不寐，经三七日。我自现身至其人前，摩顶安慰，令其开悟。”

“Ananda, when any such pure bhikshus, bhikshunis, or white-robed donors in the Dharma-ending Age who can rid their minds of greed and lust hold the Buddha’s pure precepts, and in a bodhimanda make the vows of a Bodhisattva and can bathe upon entering each time, and day and night for three weeks without sleep continue this practice of the Way, I will appear before these people in a physical form and rub the crowns of their heads to comfort them and enable them to become enlightened.”

8.5 道场 (Establishing the Bodhimanda)

阿难白佛言：“世尊。我蒙如来无上悲诲，心已开悟。自知修证无学道成。末法修行建立道场，云何结界，合佛世尊清净轨则。”

Ananda said to the Buddha, “World Honored One, enveloped in the Thus Come One’s unsurpassed, compassionate instruction, my mind has already become enlightened, and I know how to cultivate and be certified to the Path Beyond Learning. But for those who cultivate in the final age and want to establish a bodhimanda: how do they secure the boundaries in accord with the rules of purity of the Buddha, the World Honored One?”

佛告阿难：“若末世人愿立道场。先取雪山大力白牛。食其山中肥腻香草。此牛唯饮雪山清水。其粪微细。可取其粪，和合檀，以泥其地。

The Buddha said to Ananda, “If there are people in the Dharma-ending Age who wish to establish a bodhimanda, they should first find a powerful white ox in snowy mountains, one which eats the lush and fertile sweet-smelling grasses of the mountain. Since such an ox also drinks only the pure water of the snowy mountains, its excrement will be very fine. They can take that excrement, mix it with chandana, and plaster the ground with it.

若非雪山，其牛臭秽，不堪涂地。别于平原，穿去地皮五尺已下，取其黄土，

“If it is not in the snowy mountains, the ox’s excrement will stink and cannot be used to smear on the ground. In that case, select a level place, dig down five feet or so, and use that yellow earth.

和上 檀、沉水、苏合、薰陆、郁金、白胶、青木、零陵、甘松、及鸡舌香。以此十种细罗为粉。合土成泥，以涂场地。方圆丈六，为八角坛。

Mix it with chandana incense, sinking-in water incense, jasmine incense, continuously permeating incense, burnished gold incense, white paste incense, green wood incense, fragrant mound incense, sweet pine incense, and chicken-tongue incense. Grind these ten ingredients to a fine powder, make a paste, and smear it on the ground of the platform. The area should be sixteen feet wide and octagonal in shape.

坛心置一金银铜木所造莲华。华中安钵。钵中先盛八月露水。水中随安所有华叶。取八圆镜，各安其方，围绕华钵。镜外建立十六莲华。十六香炉，间华铺设。庄严香炉，纯烧沉水，无令见火。

“In the center of the platform, place a lotus flower made of gold, silver, copper, or wood. In the middle of the flower set a bowl in which dew that has collected in the eighth lunar month has been poured. Let an abundance of flower petals float on the water. Arrange eight circular mirrors in each direction around the flower and the bowl. Outside the mirrors place sixteen lotus flowers and sixteen censers, so that the incense-burners are adorned and arranged between the flowers. Burn only sinking-in-water incense, and do not let the fire be ‘seen.’

取白牛乳，置十六器。乳为煎饼，并诸砂糖、油饼、乳糜、苏合、蜜姜、纯酥、纯蜜。于莲华外，各各十六围绕华外。以奉诸佛及大菩萨。

“Place the milk of a white ox in sixteen vessels, along with cakes made with the milk, rock-candy, oil-cakes, porridge, turushka, honeyed ginger, clarified butter, and filtered honey. These sixteen are set around the outside of the sixteen flowers as an offering to the Buddhas and great Bodhisattvas.

每以食时，若在中夜，取蜜半升，用酥三合。坛前别安一小火炉。以兜楼婆香，煎取香水，沐浴其炭，然令猛炽。投是酥蜜于炎炉内，烧令烟尽，享佛菩萨。

“At every mealtime and at midnight, prepare a half-pint of honey and three tenths of a pint of clarified butter. Set up a small incense burner in front of the platform. Decoct the fragrant liquid from the turushka incense and use it to cleanse the coals. Light them so that a blaze bursts forth, and toss the clarified butter and honey into the flaming censer. Let it burn until the smoke disappears, and present it to the Buddhas and Bodhisattvas.

令其四外遍悬幡华。于坛室中，四壁敷设十方如来及诸菩萨所有形像。

“About the four outside walls one should suspend flags and flowers, and within the room where the platform is located, one should arrange on the four walls images of the Thus Come Ones and Bodhisattvas of the ten directions.

应于当阳，张卢舍那、释迦、弥勒、阿（音同触彳乂）、弥陀。诸大变化观音形像，兼金刚藏，安其左右。帝释、梵王、乌刍瑟摩、并蓝地迦、诸军荼利、与毗俱胝、四天王等，频那夜迦，张于门侧，左右安置。

“In the most prominent place, display images of Vairocana Buddha, Shakyamuni Buddha, Maitreya Bodhisattva, Akshobhya Buddha, Amitabha Buddha, and all the magnificent transformations of Guan Yin Bodhisattva. To the left and right, place the Vajra-Treasury Bodhisattvas. Beside them display the lords Shakra and Brahma, Uchushma, and the Blue Dirgha, as well as Kundalin and Bhrukuti and all Four Heavenly Kings, with Vinayaka to the left and right of the door.

又取八镜覆悬虚空，与坛场中所安之镜，方面相对，使其形影重重相涉。

“Then suspend eight mirrors in the space around the platform so that they are exactly opposite the mirrors on the platform. This will allow the reflections in them to interpenetrate ad infinitum.

于初七中，至诚顶礼十方如来，诸大菩萨，阿罗汉号。恒于六时诵咒围坛，至心行道。一时常行一百八遍。

“During the first seven days, bow sincerely to the Thus Come Ones of the ten directions, to the great Bodhisattvas, and to the names of the Arhats. Throughout the six periods of the day and night, continually recite the mantra as you circumambulate the platform. Practice the way with a sincere mind, reciting the mantra one hundred and eight times at a stretch.

第二七中，一向专心发菩萨愿，心无间断。我毗奈耶先有愿教。

“During the second week, direct your intent by making the vows of a Bodhisattva. The mind should never be cut off from them. In my vinaya, I have already taught about vows.

第三七中，于十二时，一向持佛般怛 咒。至第七日，十方如来一时出现。镜交光处，承佛摩顶。

“During the third week, one holds the Buddha’s mantra, Bwo Da La, for twelve hours at a time, with a single intent; and on the seventh day, the Thus Come Ones of the ten directions will appear simultaneously. Their light will be mutually reflected in the mirrors and will illumine the entire place; and they will rub one on the crown of one’s head.

即于道场修三摩地。能令如是末世修学，身心明净犹如琉璃。

“If one cultivates this samadhi in the Bodhimanda, then even in the Dharma-ending Age one can study and practice until one’s body and mind are as pure and clear as Vaidurya.

阿难。若此比丘本受戒师，及同会中十比丘等，其中有一不清净者，如是道场多不成就。

“Ananda, if any one of the bhikshu’s precept transmitting masters or any one of the other bhikshus practicing with him is not pure, the Bodhimanda as described will not be successful.

从三七后，端坐安居，经一百日。有利根者，不起于座，得须陀洹。纵其身心圣果未成。决定自知成佛不谬。

“After three weeks, one sits upright and still for a hundred days. Those with sharp faculties will not arise from their seats and will become Shrotaapannas. Although their bodies and minds have not attained the ultimate fruition of sagehood, they know for certain, beyond exaggeration, that they will eventually accomplish Buddhahood.

汝问道场，建立如是。”

“You have asked how the Bodhimanda is established. This is the way it is done.”

8.6 楞严咒 (Spiritual mantra)

阿难顶礼佛足，而白佛言：“自我出家，恃佛 爱。求多闻故，未证无为。

Ananda bowed at the Buddha’s feet and said, “After I left the home-life, I relied on the Buddha’s affectionate regard. Because I sought erudition, I still have not been certified to the unconditioned.

遭彼梵天邪术所禁心虽明了，力不自由。赖遇文殊，令我解脱。虽蒙如来佛顶神咒，冥获其力，尚未亲闻。

“When I encountered that Brahma Heaven Mantra, I was captured by the deviant spell; though my mind was aware, I had no power to free myself. I had to rely on Manjushri Bodhisattva to liberate me. Although I was blessed by the Thus Come One’s spiritual mantra of the Buddha’s summit and imperceptibly received its strength, I still have not heard it myself.

惟愿大慈重为宣说，悲救此会诸修行辈，末及当来在轮回者，承佛密音，身意解脱。”

“I only hope that the greatly compassionate one will proclaim it again to kindly rescue all the cultivators in this assembly and those of the future who undergo the turning wheel, so that they may become liberated in body and mind by relying on the Buddha’s secret sounds.”

于时会中一切大众，普皆作礼，伫闻如来秘密章句。

At that moment, everyone in the great assembly bowed as one and stood waiting to hear the Thus Come One’s secret divisions and phrases.

尔时世尊从肉髻中。涌百宝光。光中涌出千叶宝莲。有化如来，坐宝华中。

At that time, a hundred brilliant rays sprang from the mound of the flesh on the crown of the World Honored One’s head. A thousand-petalled precious lotus arose from amidst those rays. Upon the precious flower sat the Thus Come One’s transformation.

顶放十道百宝光明。一一光明。皆遍示现十恒河沙金刚密迹，擎山持杵，遍虚空界。

From the crown of its head, in turn, he emitted ten beams, each composed of a hundred rays of precious light. Every one of those glowing rays shone on lands as many as the sands of ten Ganges Rivers, while throughout empty space there were Vajra Secret- Traces Spirits, each holding aloft a mountain and wielding a pestle.

大众仰观，畏爱兼抱，求佛哀 。一心听佛无见顶相放光如来宣说神咒：

The great assembly, gazing upward, felt fearful admiration and sought the Buddha's kind protection. Single-mindedly they listened as the Thus Come One in the light at the invisible appearance on the crown of the Buddha's head proclaimed the **spiritual mantra**:

第一会

I.

(古音) 南无萨怛他, 苏伽多耶, 阿罗诃帝, 三藐三菩陀写

(今音仅供参考) 那蘑萨达托 (皈命如来), 苏茄多耶 (善逝), 啊辣诃第 (应供), 三秒三葡陀写 (正等正觉)。

na mwo sa dan two, su chye dwo ye, e la he di, san myau san pu two sye

萨怛他, 佛陀俱胝、瑟尼钶

(今音) 那蘑萨达托佛陀具之涩尼山 (皈命一切佛陀亿万之佛顶)。

na mwo sa dan two, fwo two jyu jr shai ni shan

南无萨婆, 勃陀勃地, 萨 弊

(今音) 那蘑萨婆博陀博第萨跢皮必 (皈命一切诸佛菩萨)。

na mwo sa pe, bwo two bwo di, sa dwo pi bi

南无萨多南, 三藐三菩陀, 俱知喃, 娑舍 、婆迦, 僧伽喃

(今音) 那蘑萨多那三秒三葡陀具之男梭舍辣婆加僧茄男 (皈命七百亿正等觉并诸声闻众)。

na mwo sa dwo nan, san myau san pu two, jyu jr nan, swo she la pe jya, seng chye nan

南无卢鸡、阿罗汉、 喃

(今音) 那蘑卢机啊逻汉多男 (皈命处世之诸阿罗汉众)。

na mwo lu ji e lwo han dwo nan

南无苏卢多、波那喃

(今音) 那蘑苏卢, 多波挪男 (皈命入流 (须陀洹) 众)。

na mwo su lu dwo bwo nwo nan

南无娑羯 陀、伽弥喃

(今音) 那蘑梭杰哩陀, 茄迷男 (皈命一来果 (斯陀含) 众)。

na mwo swo jye li two chye mi nan

南无卢鸡、三藐、伽 喃, 三藐、伽波 , 底波、多那喃

(今音) 那蘑卢机三秒茄多男, 三秒茄波辣, 抵波多挪男 (皈命已度世间之四果众, 诸四向圣众)。

na mwo lu ji san myau chye dwo nan, san myau chye be la, di bwo dwo nwo nan

南无提婆、离瑟赧

(今音) 那蘑题婆离涩腩 (礼敬诸天仙众)。

na mwo ti pe li shai nan

南无悉陀耶, 毗地耶, 陀 离瑟赧, 舍波奴, 揭 诃, 娑诃娑 、摩他喃

(今音) 那蘑西陀耶, 皮第耶, 陀辣离涩腩。舍波奴, 接辣诃, 梭诃梭辣蘑托男 (礼敬成就持明仙众, 摄恶作善众)。

na mwo syi two ye, pi di ye, two la li shai nan, she pwo nu, jye la he, swo he swo la mwo two nan

南无跋 诃、摩泥

(今音) 那蘑拔辣诃蘑尼 (礼敬诸梵天众)。

na mwo ba la he mwo ni

南无因陀 耶

(今音) 那蘑因陀辣耶 (礼敬帝释天众)。

na mwo yin two la ye

南无婆伽婆帝, 陀 耶, 乌摩般帝, 娑醯夜耶

(今音) 那蘑婆茄婆第 (礼敬世尊) 卢陀辣耶 (大自在天) 屋蘑波第 (大自在天后) 梭西业耶 (及其眷属等)。

na mwo pe chye pe di, lu two la ye, wu mwo bwo di, swo syi ye ye

南无婆伽婆帝, 那 野, 耶, 遮摩诃、三慕陀

(今音) 那蘑婆茄婆第 (礼敬世尊) 挪辣也拿耶 (那罗延天) 盘遮蘑诃三目陀辣 (五部大印)

na mwo pe chye pe di, nwo la ye, na ye, pan je mwo he san mwo two la

南无悉羯 多耶

(今音) 那蘑西杰哩多耶 (皈命顶礼)。

na mwo syi jye li dwo ye

南无婆伽婆帝, 摩诃迦罗耶, 地、般剌那, 伽毗陀, 波、迦耶

(今音) 那蘑婆茄婆第 (皈命世尊) 蘑诃加辣耶 (大黑天神) 第哩波辣挪茄辣皮陀辣波拿加辣耶 (摧坏三重城)。

na mwo pe chye pe di, mwo he jya la ye, di li bwo la na, chye la pi two la, bwo na jya la ye

阿地目帝, 尸摩舍那泥, 婆悉泥, 摩怛伽

(今音) 啊第目第师蘑舍挪尼婆西尼蘑达哩茄拿 (乐居家所(墓地)本母(鬼神)之众)

e di mu di, shr mwo she nwo ni, pe syi ni, mwo dan li chye na

南无、悉羯多耶

(今音) 那蘑西杰哩多耶 (皈命顶礼)。

na mwo syi jye li dwo ye

南无婆伽婆帝, 多他伽、俱耶

(今音) 那蘑婆茄婆第多托茄踪具辣耶 (皈敬世尊佛部种族)。

na mwo pe chye pe di, dwo two chye dwo jyu la ye

南无般头摩、俱耶

(今音) 那蘑波头蘑具辣耶 (皈敬莲华部种族)

na mwo be tou mwo jyu la ye

南无跋、俱耶

(今音) 那蘑拔舌辣具辣耶 (皈敬金刚部种族)

na mwo ba she la jyu la ye

南无摩尼、俱耶

(今音) 那蘑磨尼具辣耶 (皈敬宝部种族)

na mwo mwo ni jyu la ye

南无伽、俱耶

(今音) 那蘑茄舌具辣耶 (皈敬白象(羯磨部)种族)

na mwo chye she jyu la ye

南无婆伽婆帝, 帝茶, 输西那, 波诃、耶, 他伽多耶

(今音) 那蘑婆茄婆第第哩察书辣西挪波辣诃辣拿辣舌耶踪托茄多耶 (皈敬世尊坚猛极叹尽王如来)。

na mwo pe chye pe di, di li cha, shu la syi na, bwo la he la na la she ye, dwo two chye dwo ye

南无婆伽婆帝, 南无阿弥、多婆耶, 他伽多耶, 阿诃帝, 三藐三菩陀耶

(今音) 那蘑婆茄婆第 (皈敬世尊) 那蘑啊迷多婆耶踪托茄多耶 (皈敬阿弥陀如来) 啊辣诃第 (应供) 三秒三葡陀耶 (正等正觉)

na mwo pe chye pe di, na mwo e mi dwo pe ye, dwo two chye dwo ye, e la he di, san myau san pu two ye

南无婆伽婆帝, 阿刍耶, 他伽多耶, 阿诃帝, 三藐三菩陀耶

(今音) 那蘑婆茄婆第 (皈敬世尊) 啊除皮耶踪托茄多耶 (不动如来) 啊辣诃第 (应供) 三秒三葡陀耶 (正等正觉)

na mwo pe chye pe di, e chu pi ye, dwo two chye dwo ye, e la he di, san myau san pu two ye

南无婆伽婆帝, 沙耶, 俱卢、吠柱耶, 般婆、耶, 他伽多耶

(今音) 那蘑婆茄婆第 (皈敬世尊) 皮沙舌耶具卢费住哩耶波辣婆辣舌耶踪托茄多耶 (药师琉璃光王如来)

na mwo pe chye pe di, bi sha she ye, jyu lu fei ju li ye, bwo la pe la she ye, dwo two chye dwo ye

南无婆伽婆帝, 三补师、毖多, 萨怜捺刺耶, 他伽多耶, 阿诃帝, 三藐三菩陀耶

(今音) 那蘑婆茄婆第 (皈敬世尊) 三补师必多萨联纳辣辣舌耶踪托茄多耶 (娑罗树王如来) 啊辣诃第 (应供) 三秒三葡陀耶 (正等正觉)

na mwo pe chye pe di, san bu shr bi dwo, sa lyan nai la la she ye, dwo two chye dwo ye, e la he di, san myau san pu two ye

南无婆伽婆帝, 舍鸡野、母那曳, 他伽多耶, 阿诃帝, 三藐三菩陀耶

(今音) 那蘑婆茄婆第 (皈敬世尊) 舍机也母挪业踪托茄多耶 (释迦牟尼如来) 啊辣诃第 (应供) 三秒三葡陀耶 (正等正觉)

na mwo pe chye pe di, she ji ye mu nwo ye, dwo two chye dwo ye, e la he di, san myau san pu two ye

南无婆伽婆帝, 刺怛那、鸡都、耶, 他伽多耶, 阿诃帝, 三藐三菩陀耶

(今音) 那蘑婆茄婆第 (皈敬世尊) 辣达挪机督辣舌耶踪托茄多耶 (皈敬世尊宝幢王如来) 啊辣诃第 (应供) 三秒三葡陀耶 (正等正觉)

na mwo pe chye pe di, la dan na ji du la she ye, dwo two chye dwo ye, e la he di, san myau san pu two ye

帝瓢, 南无萨羯 多, 翳昙、婆伽婆多, 萨怛他、伽都瑟尼钐, 萨怛多、般怛蓝

(今音) 第瓢那蘑萨杰哩多意谈婆茄婆多萨达托茄督涩尼山萨达多波达兰 (一切诸天皆悉皈命顶礼此世尊如来白伞盖)

di pyau, na mwo sa jye li dwo, yi tan pe chye pe dwo, sa dan two chye du shai ni shan, sa dan dwo bwo da lan

南无阿婆 视耽, 般 帝, 扬歧 , 萨 婆, 部多、揭 诃, 尼羯 诃, 羯迦 诃尼

(今音) 那蘑啊婆辣是丹 (皈命无有能及者) 。 波辣第洋棋辣萨辣婆部多接辣诃尼接辣诃杰加辣诃尼 (甚能调伏治罚一切诸天及鬼

祟 (作祟之鬼神众等))

na mwo e pe la shr dan, bwo la di, yang chi la, sa la pe, bwo dwo jye la he, ni jye la he, jye jya la he ni 跋 、毖地耶, 叱陀你, 阿迦 , 密 柱, 般 怛 耶, 揭 , 萨 婆, 陀那

(今音) 拔辣必第耶赤陀你 (能断一切外道明咒) 啊加辣密哩住 (非时死) 波哩达辣耶凝接哩萨辣婆盘陀挪 (能解脱一切众生系缚)

ba la bi di ye, chr two ni, e jya la, mi li ju, bwo li dan la ye, ning jye li, sa la pe, pan two nwo

目叉尼, 萨 婆, 突瑟吒, 突悉乏, 般那你, 伐 尼

(今音) 目插尼萨辣婆突涩诈突西罚波挪你罚辣尼 (能遮止一切恶梦)

mu cha ni, sa la pe, tu shai ja, tu syi fa, bwo na ni, fa la ni

赭都 , 失帝南, 羯 诃, 娑诃、萨 、若 , 毗多崩娑那、羯

(今音) 者督辣师第那杰辣诃梭诃萨辣弱舌皮多崩梭挪杰哩 (能坏八万四千诸鬼祟)

je du la, shr di nan, jye la he, swo he sa la rau she, pi dwo beng swo na jye li

阿瑟吒冰、舍帝南, 那叉、刹怛 、若 , 波 、萨陀那、羯

(今音) 啊涩诈兵舍第那挪插咤达辣弱舌波辣萨陀挪杰哩 (能令二十八宿等生欢喜)

e shai ja bing she di nan, na cha cha dan la rau she, bwo la sa two na jye li

阿瑟吒南, 摩诃羯 诃、若 , 毗多崩、萨那羯

(今音) 啊涩诈那蘑诃接辣诃弱舌皮多崩萨挪杰哩 (能坏八大恶星)

e shai ja nan, mwo he jye la he rau she, pi dwo beng sa na jye li

萨婆、舍都 , 你婆 、若

(今音) 萨婆舍督卢你婆辣弱舌 (能遮止 (遮却) 一切怨敌)

sa pe she du lu, ni pe la rau she

呼蓝、突悉乏, 难遮那舍尼

(今音) 乎兰突西罚男遮挪舍尼 (能消灭重大恶梦等)

hu lan tu syi fa, nan je na she ni

毖沙舍, 悉怛 , 阿吉尼, 乌陀迦 、若

(今音) 必沙舍西达辣啊及尼屋陀加辣弱舌 (能灭度一切毒害、刀杖、水、火诸难)

bi sha she, syi dan la, e ji ni, wu two jya la rau she

阿般 视多、具 、

(今音) 啊波辣是多具辣 (无敌最胜尊)

e bwo la shr dwo jyu la

摩诃般 、战持

(今音) 蘑诃波辣战持 (最极暴恶大忿怒尊)

mwo he bwo la jan chr

摩诃叠多

(今音) 蘑诃迭多 (天中天尊)

mwo he dye dwo

摩诃帝

(今音) 蘑诃第舌 (大威耀尊)

mwo he di she

摩诃税多、 婆

(今音) 蘑诃税多舌婆辣 (大白光焰尊)

mwo he shwei dwo she pe la

摩诃跋 陀 , 婆悉你

(今音) 蘑诃拔辣盘陀辣婆西你 (大力白衣大士)

mwo he ba la pan two la, pe syi ni

阿 耶、多

(今音) 啊哩耶多辣 (圣度母多罗尊)

e li ye dwo la

毗 俱知, 誓婆、毗 耶

(今音) 皮哩具之是婆皮舌耶 (大忿怒最胜破坏 俱胝尊)

pi li jyu jr, shr pe pi she ye

跋 、摩礼底

(今音) 拔舌辣磨里抵 (金刚 尊)

ba she la mwo li di

毗舍 多, 勃腾罔迦, 跋 、制喝那、阿遮

(今音) 皮舍卢多博腾网加拔舌辣至诃挪啊遮 (最胜莲华瓔相金刚舌尊)

pi she lu dwo, bwo teng wang jya, ba she la jr he nwo e je

摩 制婆, 般 质多, 跋 、擅持

(今音) 磨辣至婆波辣至多拔舌辣忤持 (最妙瓔珞无能胜金刚杵)

mwo la jr pe, bwo la jr dwo, ba she la shan chr

毗舍 遮

(今音) 皮舍辣遮 (沙门天)

pi she la je

扇多舍, 提婆, 补视多

(今音) 善多舍皮题婆补是多 (寂善心供养者诸天)

shan dwo she, pi ti pe, bu shr dwo

苏摩 波, 摩诃税多, 阿 耶、多

(今音) 苏磨卢波磨诃税多啊哩耶多辣 (善貌大白圣度母多罗菩萨)

su mwo lu bwo, mwo he shwei dwo, e li ye dwo la

摩诃婆 、阿般

(今音) 磨诃婆辣啊波辣 (大愿大力无能胜)

mwo he pe la e bwo la

跋 、商羯 、制婆

(今音) 拔舌辣, 商接辣至婆 (最胜金刚锁菩萨)

ba she la shang jye la jr pe

跋 、俱摩 , 俱蓝陀 , 跋 、喝萨多遮

(今音) 拔舌辣具磨哩 (金刚童女) 具兰陀哩 (持姓金刚女) 拔舌辣诃萨多遮 (金刚手菩萨等)

ba she la jyu mwo li, jyu lan two li, ba she la he sa dwo je

毗地耶, 干遮那, 摩 迦, 苏母, 婆羯 那, 遮那, 俱 耶, 夜 菟, 瑟尼钐

(今音) 皮第耶前遮挪磨哩加苦苏母婆杰辣多挪皮卢遮挪具哩耶业辣图涩尼山 (顶上肉髻发出红蓝等最胜宝光之 卢遮那 (遍照尊)

)

pi di ye, chyan je nwo, mwo li jya, ku su mu, pe jye la dwo nwo, pi lu je na, jyu li ye, ye la tu, shai ni
shan

毗折蓝婆、摩尼遮, 跋 、迦那、迦波 婆

(今音) 皮遮兰婆磨尼遮拔舌辣加挪加波辣婆 (罗刹神女金刚威势之光耀)

pi je lan pe mwo ni je, ba she la jya na jya bwo la pe

那, 跋 、顿稚遮

(今音) 卢舌挪拔舌辣盾至遮 (金刚眼尊)

lu she na, ba she la dwun jr je

税多遮, 迦摩 , 刹奢尸, 波 婆, 翳帝夷帝, 母陀 , 羯

(今音) 税多遮加磨辣 (如白莲花) 陀奢师波辣婆 (其光如月) 意第移第母陀辣杰拿 (如是等一切诸咒印)

shwei dwo je, jya mwo la, cha che shr, bwo la pe, yi di yi di, mu two la, jye na

娑 忤, 掘梵都, 印兔那、么么写

(今音) 梭皮辣忤绝饭督印兔挪磨磨写 (愿悉皆守护于我及一切众等)

swo pi la chan, jywe fan du, yin tu na mwo mwo sye

第二会

II.

乌 (合牛), 瑟、揭, 般刺、舍悉多, 萨怛他, 伽都瑟尼钯

(今音) 屋心 (喻) 哩涩接拿波辣舍西多萨达托茄督涩尼山 (皈命三身) 具一切大仙善相 (相好) 之如来无见顶相)

wu syin, li shai jye na, bwo la she syi dwo, sa dan two, chye du shai ni shan

虎 (合牛) 都 雍, 瞻婆那

(今音) 虎心 ()。督卢拥。沾婆挪 (押领)。

hu syin du lu yung, jan pe na

虎 (合牛) 都 雍, 悉耽婆那

(今音) 虎心 ()。督卢拥。西丹婆挪 (镇守)。

hu syin du lu yung, syi dan pe na

虎 (合牛) 都 雍, 波 瑟地耶, 三般叉, 羯

(今音) 虎心 ()。督卢拥。波辣涩第耶三波插拿杰辣 (啖食外道明咒)。

hu syin du lu yung, bwo la shai di ye, san bwo cha, na jye la

虎 (合牛) 都 雍, 萨婆药叉, 喝 刹裟, 揭 诃、若, 毗腾崩、萨那羯

(今音) 虎心 ()。督卢拥。萨婆药插诃辣陀梭接辣诃弱舌皮腾崩萨挪杰辣 (将一切作祟、恼害的药叉 (勇健鬼)、罗刹 (速疾鬼), 尽皆

打破)

hu syin du lu yung, sa pe yau cha, he la cha swo, jye la he rau she, pi teng beng sa na jye la

虎 (合牛) 都 雍, 者都, 尸底南, 揭 诃, 娑诃萨 南, 毗腾崩、萨那

(今音) 虎心 ()。督卢拥。者督辣, 师抵那。接辣诃, 梭诃萨辣那。皮腾崩, 萨挪辣 (将八万四千作祟恼害人的鬼神王众, 尽皆打

破)

hu syin du lu yung, je du la, shr di nan, jye la he, swo he sa la nan, pi teng beng sa na la

虎 (合牛) 都 雍, 叉, 婆伽梵, 萨怛他, 伽都瑟尼钯, 波 点, 吉

(今音) 虎心 ()。督卢拥。辣插婆茄饭萨达托茄督涩尼山波辣点舌及哩 (唯愿世尊甚能调伏之大佛顶守护于我)

hu syin du lu yung, la cha, pe chye fan, sa dan two, chye du shai ni shan, bwo la dyan, she ji li

摩诃、娑诃萨, 勃树、娑诃萨, 室 沙, 俱知、娑诃萨泥

(今音) 磨诃梭诃萨辣博树梭诃萨辣是哩沙具之梭诃萨尼 (大哉千臂千首百千亿眼之观世音菩萨)

mwo he swo he sa la, bwo shu swo he sa la, shr li sha, jyu jr swo he sa ni

帝隶、阿弊提视、婆 多, 吒吒嚩迦, 摩诃、跋 陀

(今音) 第离啊必题是婆哩多 (其自身内证之三昧火焰) 诈诈英加磨诃拔舌卢陀辣 (犹如大金刚杵无有差别)

di li e bi ti shr pe li dwo, ja ja ying jya, mwo he ba she lu two la

帝 菩婆那, 曼荼

(今音) 第哩葡婆挪慢察辣 (善能普照守护三有一切坛场)

di li pu pe na, man cha la

乌 (合牛), 娑悉帝, 薄婆都, 么么, 印兔那、么么写

(今音) 屋心 (喻)。梭西第部婆督磨磨印兔挪磨磨写 (令我某甲及一切众生等皆获吉祥)

wu syin, swo syi di, bwo pe du, mwo mwo, yin tu na mwo mwo sye

第三会

III.

婆夜, 主 跋夜, 阿只尼、婆夜, 乌陀迦、婆夜, 毗沙、婆夜

(今音) 辣舌婆业 (王难) 主辣拔业 (贼难) 啊棋尼婆业 (火难) 屋陀加婆业 (水难) 皮沙婆业 (毒难)

la she pe ye, ju la ba ye, e chi ni pe ye, wu two jya pe ye, pi sha pe ye

舍萨多、婆夜, 婆、斫羯、婆夜, 突瑟叉、婆夜, 阿舍你、婆夜

(今音) 舍萨多辣婆业 (刀杖难) 婆辣灼杰辣婆业 (兵难) 突涩插婆业 (饥谨难) 啊舍你婆业 (雹难)

she sa dwo la pe ye, pe la jau jye la pe ye, tu shai cha pe ye, e she ni pe ye

阿迦, 密 柱、婆夜, 陀 尼、部弥剑, 波伽波陀、婆夜, 乌 迦、婆多、婆夜

(今音) 啊加辣密哩住婆业 (非时死难) 陀辣尼部迷件波茄波陀婆业 (地震难) 屋辣加婆多婆业 (险路难)

e jya la, mi li ju pe ye, two la ni bu mi jyan, bwo chye bwo two pe ye, wu la jya pe dwo pe ye

刺 坛茶、婆夜, 那伽婆夜, 毗条怛、婆夜, 苏波、婆夜

(今音) 辣舌谈察婆业 (王刑难) 挪茄婆业 (龙难) 皮条达婆业 (电难) 苏波辣拿婆业 (金翅鸟难)

la she tan cha pe ye, nwo chye pe ye, pi tyau dan pe ye, su bwo la na pe ye

药叉、揭诃，叉私、揭诃，毕多、揭诃，毗舍遮、揭诃

(今音) 药插接辣诃 (药叉鬼) 辣插斯接辣诃 (罗刹鬼) 必哩多接辣诃 (饿鬼鬼) 皮舍遮接辣诃 (啖精气鬼鬼)

yau cha jye la he, la cha sz jye la he, bi li dwo jye la he, pi she je jye la he

部多、揭诃，鸠茶、揭诃，补丹那、揭诃

(今音) 部多接辣诃 (大身鬼鬼) 究盘察接辣诃 (瓮形鬼鬼) 补丹挪接辣诃 (臭饿鬼鬼)

bu dwo jye la he, jyou pan cha jye la he, bu dan na jye la he

迦吒补丹那、揭诃，悉干度、揭诃，阿播悉摩、揭诃

(今音) 加诈补丹挪接辣诃 (奇臭饿鬼鬼) 西前渡接辣诃 (鸠摩罗童子鬼) 啊波西磨辣接辣诃 (羊癫疯鬼鬼)

jya ja bu dan na jye la he, syi chyan du jye la he, e bwo syi mwo la jye la he

乌檀摩陀、揭诃，车夜揭诃，醯婆帝、揭诃

(今音) 屋谈磨陀接辣诃 (令人疯狂鬼鬼) 车业接辣诃 (阴影鬼鬼) 西哩婆第接辣诃 (音声鬼鬼)。

wu tan mwo two jye la he, che ye jye la he, syi li pe di jye la he

社多、诃南，揭婆诃南，地、诃南，忙娑诃南

(今音) 社多诃哩那 (食生气鬼) 接婆诃哩那 (食胎鬼) 卢第辣诃哩那 (食血鬼) 忙梭诃哩那 (食肉鬼)

she dwo he li nan, jye pe he li nan, lu di la he li nan, mang swo he li nan

谜陀、诃南，摩、诃南，多、诃女，视比多、诃南

(今音) 迷陀诃哩那 (食脂鬼) 磨舌诃哩那 (食髓鬼) 舌多诃哩女 (食粪鬼) 是比多诃哩那 (食寿命鬼)

mi two he li nan, mwo she he li nan, she dwo he li nyu, shr bi dwo he li nan

毗多、诃南，婆多诃南，阿输遮、诃女，质多、诃女

(今音) 皮多诃哩那 (食沫鬼) 婆多诃哩那 (食呕吐鬼) 啊书遮诃哩女 (食不净鬼) 至多诃哩女 (食心鬼)

pi dwo he li nan, pe dwo he li nan, e shu je he li nyu, jr dwo he li nyu

帝钐、萨钐，萨婆、揭诃南

(今音) 第山萨皮山 (如是众等) 萨婆接辣诃那 (一切祟神众等)

di shan sa pi shan, sa pe jye la he nan

毗陀、夜，嗔陀、夜弥，鸡、夜弥，波、跋、者迦，讫担

(今音) 皮陀耶舌嗔陀业迷 (我今断明咒) 机辣业迷 (我今禁之) 波哩拔辣者加，气哩丹 (外道贼作)

pi two ye she, chen two ye mi, ji la ye mi, bwo li ba la je jya, chi li dan

毗陀、夜，嗔陀、夜弥，鸡夜弥，茶演尼，讫担

(今音) 皮陀业舌嗔陀业迷机辣业迷 (我今断明咒，我今禁之) 察眼尼气哩丹 (荼吉尼 (空行母，飞行母夜叉) 所作)

pi two ye she, chen two ye mi, ji la ye mi, cha yan ni, chi li dan

毗陀夜，嗔陀夜弥，鸡夜弥，摩诃般输、般怛夜，陀，讫担

(今音) 皮陀业舌嗔陀业迷机辣业迷 (我今断明咒，我今禁之) 磨诃波书波达业卢陀辣气哩丹 (大自在天所作)

pi two ye she, chen two ye mi, ji la ye mi, mwo he bwo su bwo dan ye, lu two la, chi li dan

毗陀夜，嗔陀夜弥，鸡夜弥，那夜，讫担

(今音) 皮陀业舌嗔陀业迷机辣业迷 (我今断明咒，我今禁之) 挪辣业拿气哩丹 (罗延天所作)

pi two ye she, chen two ye mi, ji la ye mi, nwo la ye na, chi li dan

毗陀夜，嗔陀夜弥，鸡夜弥，怛伽、茶西，讫担

(今音) 皮陀业舌嗔陀业迷机辣业迷 (我今断明咒，我今禁之) 达朵茄卢察西气哩丹 (金翅鸟王所作)

pi two ye she, chen two ye mi, ji la ye mi, dan two chye lu cha syi, chi li dan

毗陀夜，嗔陀夜弥，鸡夜弥，摩诃迦，摩怛伽，讫担

(今音) 皮陀业舌嗔陀业迷机辣业迷 (我今断明咒，我今禁之) 磨诃加辣磨达哩茄拿气哩丹 (大黑天女众所作)

pi two ye she, chen two ye mi, ji la ye mi, mwo he jya la, mwo dan li chye na, chi li dan

毗陀夜，嗔陀夜弥，鸡夜弥，迦波迦，讫担

(今音) 皮陀业舌嗔陀业迷机辣业迷 (我今断明咒，我今禁之) 加波哩加气哩丹 (骷髏外道所作)

pi two ye she, chen two ye mi, ji la ye mi, jya bwo li jya, chi li dan

毗陀夜，嗔陀夜弥，鸡夜弥，耶羯，摩度、羯，萨婆、他、娑达那，讫担

(今音) 皮陀业舌嗔陀业迷机辣业迷 (我今断明咒，我今禁之) 舌业杰辣磨渡杰辣萨婆辣托梭达挪气哩丹 (胜性、骄慢者、义利成就

者所作)

pi two ye she, chen two ye mi, ji la ye mi, she ye jye la, mwo du jye la, sa pe la two swo da na, chi li dan

毗陀夜 , 唵陀夜弥, 鸡 夜弥, 赭咄 , 婆耆你, 讫 担

(今音) 皮陀业舌唵陀业迷机辣业迷 (我今断明咒, 我今禁之) 者多辣婆棋你气哩丹 (四姊妹所作)

pi two ye she, chen two ye mi, ji la ye mi, je du la, pe chi ni, chi li dan

毗陀夜 , 唵陀夜弥, 鸡 夜弥

(今音) 皮陀业舌唵陀业迷机辣业迷 (我今断明咒, 我今禁之)

pi two ye she, chen two ye mi, ji la ye mi

毗 羊、讫 知, 难陀、鸡沙 , 伽 、般帝, 索醯夜, 讫 担

(今音) 皮哩洋气哩之 (斗战鬼) 男陀机沙辣 (难提自在天) 茄拿波第 (欢喜天) 所西业 (及其眷属) 气哩丹 (所作)

pi li yang chi li jr, nan two ji sha la, chye na bwo di, swo syi ye, chi li dan

毗陀夜 , 唵陀夜弥, 鸡 夜弥, 那揭、那舍 、婆 , 讫 担

(今音) 皮陀业舌唵陀业迷机辣业迷 (我今断明咒, 我今禁之) 挪接挪舍辣婆拿气哩丹 (形外道所作)

pi two ye she, chen two ye mi, ji la ye mi, na jye na she la pe na, chi li dan

毗陀夜 , 唵陀夜弥, 鸡 夜弥, 阿罗汉, 讫 担

(今音) 皮陀业舌唵陀业迷机辣业迷 (我今断明咒, 我今禁之) 啊逻汉气哩丹 (阿罗汉道所作)

pi two ye she, chen two ye mi, ji la ye mi, e lwo han, chi li dan

毗陀夜 , 唵陀夜弥, 鸡 夜弥, 毗多 伽, 讫 担

(今音) 皮陀业舌唵陀业迷机辣业迷 (我今断明咒, 我今禁之) 皮多辣茄气哩丹 (离欲天所作)

pi two ye she, chen two ye mi, ji la ye mi, pi dwo la chye, chi li dan

毗陀夜 , 唵陀夜弥, 鸡 夜弥, 跋 波你, 具醯夜、具醯夜, 迦地、般帝, 讫 担

(今音) 皮陀业舌唵陀业迷机辣业迷 (我今断明咒, 我今禁之) 拔舌辣波你具西业具西业加第波第气哩丹 (金刚手秘密主及密迹金刚所作)

pi two ye she, chen two ye mi, ji la ye mi, ba she la bwo ni, jyu syi ye jyu syi ye, jya di bwo di, chi li dan

毗陀夜 , 唵陀夜弥, 鸡 夜弥

(今音) 皮陀业舌唵陀业迷机辣业迷 (我今断明咒, 我今禁之)

pi two ye she, chen two ye mi, ji la ye mi

叉罔, 婆伽梵, 印兔那、么么写

(今音) 辣插网。婆茄饭。印兔挪, 蘑蘑写 (唯愿世尊守护于我等)

la cha wang, pe chye fan, yin tu na mwo mwo sye

第四会

IV.

婆伽梵, 萨怛多、般怛 , 南无粹都帝

(今音) 婆茄饭萨达多波达辣那蘑脆督第 (皈命顶礼世尊之白盖)

pe chye fan, sa dan dwo bwo da la, na mwo tswei du di

阿悉多、那 刺迦

(今音) 啊西多挪辣辣加 (白色分明)

e syi dwo na la la jya

波 婆, 悉普吒

(今音) 波辣婆西普诈 (光耀显现)

bwo la pe, syi pu ja

毗迦、萨怛多、钵帝

(今音) 皮加萨达多波第哩 (光耀的白伞盖)

pi jya sa dan dwo be di li

什佛 、什佛 , 陀 陀 , 频陀 、频陀

(今音) 时佛辣 (火焰) 时佛辣 (火焰) 陀辣 (降伏) 陀辣 (降伏) 贫陀辣 (极降伏) 贫陀辣 (极降伏)

shr fwo la shr fwo la, two la two la, pin two la pin two la

唵陀唵陀, 虎 (合牛) 虎 (合牛), 泮吒、泮吒、泮吒、泮吒、泮吒

(今音) 唵陀 (灭绝) 唵陀 (灭绝) 虎心 () 虎心 () 判诈 (破败) 判诈 (破败) 判诈 (破败) 判诈 (破败) 判诈 (破败)

chen two chen two, hu syin hu syin, pan ja pan ja pan ja pan ja

娑诃, 醯醯泮, 阿牟迦耶泮, 阿波、提诃多泮, 婆、波陀泮

(今音) 梭诃 (成就) 西西判 (来破败) 啊谋加耶判 (证不空者破败) 啊波辣题诃多判 (证非得者破败) 婆辣波辣陀判 (与愿者破败)

swo he, syi syi pan, e mu jya ye pan, e bwo la ti he dwo pan, pe la bwo la two pan

阿素、毗陀、波迦泮

(今音) 啊诉辣皮陀辣波加判 (破败阿修罗之破坏)

e su la, pi two la, bwo jya pan

萨婆、提、弊泮

(今音) 萨婆题皮必判 (一切天众破败)

sa pe ti pi bi pan

萨婆、那伽、弊泮

(今音) 萨婆那伽必判 (一切龙众破败)

sa pe na chye bi pan

萨婆、药叉、弊泮

(今音) 萨婆药插必判 (一切药叉众破败)

sa pe yau cha bi pan

萨婆、乾闥婆、弊泮

(今音) 萨婆前榻婆必判 (一切乐神众破败)

sa pe chyan ta pe bi pan

萨婆、补丹那、弊泮

(今音) 萨婆补丹那必判 (一切臭饿鬼众破败)

sa pe bu dan na bi pan

迦吒补丹那、弊泮

(今音) 加诈补丹那必判 (一切奇臭饿鬼破败)

jya ja bu dan na bi pan

萨婆、突狼枳帝、弊泮

(今音) 萨婆突狼纸第必判 (一切难过众破败)

sa pe tu lang jr di bi pan

萨婆、突涩比犁、讫瑟帝、弊泮

(今音) 萨婆突涩比离气涩第必判 (一切难发遣众破败)

sa pe tu sz bi li, chi shai di bi pan

萨婆、什婆、弊泮

(今音) 萨婆时婆力必判 (一切禅行寂静众破败了)

sa pe shr pe li bi pan

萨婆、阿播悉摩犁、弊泮

(今音) 萨婆啊波西磨离必判 (一切恼乱童子鬼破败)

sa pe e bwo syi mwo li bi pan

萨婆、舍、婆、弊泮

(今音) 萨婆舍辣婆拿必判 (一切沙门众破败)

sa pe she la pe na bi pan

萨婆、地帝鸡、弊泮

(今音) 萨婆第第机必判 (一切外道众破败)

sa pe di di ji bi pan

萨婆、怛摩陀继、弊泮

(今音) 萨婆达磨陀记必判 (一切恶众生破败)

sa pe dan mwo two ji bi pan

萨婆、毗陀耶、誓、遮犁、弊泮

(今音) 萨婆皮陀耶辣是遮离必判 (一切明王法行者破败)

sa pe pi two ye, la shr je li bi pan

夜羯、摩度羯、萨婆、他娑陀鸡、弊泮

(今音) 舌业杰辣蘑渡杰辣萨婆辣托梭陀机必判 (持胜金刚、金刚慢、义利成就众破败)

she ye jye la, mwo du jye la, sa pe la two swo two ji bi pan

毗地夜, 遮 、弊泮

(今音) 皮第业遮哩必判 (咒术师破败)

pi di ye, je li bi pan

者都 , 缚耆你、弊泮

(今音) 者督辣复棋你必判 (四姊妹女天破败)

je du la, fu chi ni bi pan

跋 , 俱摩 , 毗陀夜, 誓、弊泮

(今音) 拔舌辣具蘑哩皮陀业辣是必判 (金刚童女、明王众破败)

ba she la, jyu mwo li, pi two ye, la shr bi pan

摩诃波 、丁羊, 叉耆 、弊泮

(今音) 蘑诃波辣盯洋意棋哩必判 (大调伏者众破败)

mwo he bwo la ding yang, yi chi li bi pan

跋 、商羯 夜, 波 丈耆、 耶泮

(今音) 拔舌辣商杰辣业波辣丈棋辣舌耶判 (金刚连锁、调伏王破败)

ba she la shang jye la ye, bwo la jang chi la she ye pan

摩诃迦 夜, 摩诃、末怛 迦 , 南无、娑羯 多、夜泮

(今音) 蘑诃加辣业蘑诃默达哩加拿那蘑梭杰哩多业判 (大黑天众、鬼神众、皈命顶礼众破败)

mwo he jya la ye, mwo he mwo dan li jya na, na mwo swo jye li dwo ye pan

毖瑟 婢、曳泮

(今音) 必涩拿皮业判 (纽天子众破败)

bi shai na bei ye pan

勃 诃、牟尼、曳泮

(今音) 博辣诃谋尼业判 (梵天妃众破败)

bwo la he mwo ni ye pan

阿耆尼、曳泮

(今音) 啊棋尼业判 (火天众破败)

e chi ni ye pan

摩诃羯 、曳泮

(今音) 蘑诃杰哩业判 (大黑天妃众破败)

mwo he jye li ye pan

羯 檀持、曳泮

(今音) 杰辣谈持业判 (黑刑神众破败)

jye la tan chr ye pan

蔑怛 、曳泮

(今音) 灭达哩业判 (善鬼神众破败)

mye dan li ye pan

唠怛 、曳泮

(今音) 酪达哩业判 (恶鬼神众破败)

lau dan li ye pan

遮文茶、曳泮

(今音) 遮文察业判 (嫉妒女神众破败)

je wen cha ye pan

羯逻 怛 、曳泮

(今音) 杰逻辣达哩业判 (黑夜神众破败)

jye lwo la dan li ye pan

迦般 、曳泮

(今音) 加波哩业判 (骷髏神众破败)

jya bwo li ye pan

阿地目、质多, 迦尸摩、舍那, 婆私你、曳泮

(今音) 啊第日至多加师蘑舍挪婆斯你业判 (乐居家间女神众破败)

e di mu jr dwo, jya shr mwo she nwo, pe sz ni ye pan

演吉质, 萨 、婆写, 么么、印兔、那么么写

(今音) 眼及至萨朵婆写 (一切发大心之有情众) 蘑蘑印兔挪蘑蘑写 (护念加持于我及此会中一切从等)

yan ji jr, sa two pe sye, mwo mwo yin tu na mwo mwo sye

第五会

V.

突瑟吒、质多, 阿末怛 、质多

(今音) 突涩诈至多 (恶心众生) 啊默达哩至多 (无慈心众生)

tu shai ja jr dwo, e mwo dan li jr dwo

乌 、诃 , 伽婆、诃 , 地 、诃 , 婆娑、诃 , 摩 、诃

(今音) 屋舌诃辣 (食精鬼) 茄婆诃辣 (食胎鬼) 卢第辣诃辣 (食血鬼) 婆梭诃辣 (食肉鬼) 蘑舌诃辣 (食髓鬼)

wu she he la, chye pe he la, lu di la he la, pe swo he la, mwo she he la

多、诃 , 视眚多、诃 , 跋略夜、诃 , 乾陀、诃

(今音) 舌多诃辣 (食生气鬼) 是必多诃辣 (食命鬼) 拔略业诃辣 (食力鬼) 前陀诃辣 (食香神)

she dwo he la, shr bi dwo he la, ba lyau ye he la, chyan two he la

布史波、诃 , 颇 、诃 , 婆写、诃

(今音) 部使波诃辣 (食花神) 颇辣诃辣 (食果神) 婆写诃辣 (食初产者)

bu shr bwo he la, pwo la he la, pe sye he la

般波、质多, 突瑟吒、质多, 唠陀 、质多

(今音) 波波至多 (罪心众生) 突涩诈至多 (恶心众生) 酪陀辣至多 (暴怒心众生)

be bwo jr dwo, tu shai ja jr dwo, lau two la jr dwo

药叉、揭 诃, 刹娑、揭 诃, 闭隶多、揭 诃, 毗舍遮、揭 诃

(今音) 药插接辣诃 (药叉祟) 辣咤梭接辣诃 (罗刹祟) 必离多接辣诃 (饿鬼祟) 皮舍遮接辣诃 (啖精气鬼祟)

yau cha jye la he, la cha swo jye la he, bi li dwo jye la he, pi she je jye la he

部多、揭 诃, 鸠 茶、揭 诃, 悉乾陀、揭 诃

(今音) 部多接辣诃 (大身鬼祟) 究盘察接辣诃 (瓮形鬼) 西前陀接辣诃 (主虫毒鬼祟)

bu dwo jye la he, jyou pan cha jye la he, syi chyan two jye la he

乌怛摩陀、揭 诃, 车夜、揭 诃, 阿播萨摩 、揭 诃

(今音) 屋达磨陀接辣诃 (狂鬼祟) 车业接辣诃 (影鬼祟) 啊波萨磨辣接辣诃 (羊癫疯鬼祟)

wu dan mwo two jye la he, che ye jye la he, e bwo sa mwo la jye la he

宅 革, 茶耆尼、揭 诃, 佛帝、揭 诃, 弥迦、揭 诃

(今音) 宅屈隔察棋尼接辣诃 (厌蛊女鬼祟) 哩佛第接辣诃 (狗形恼小儿鬼祟) 舌迷加接辣诃 (鸟形恼小儿鬼祟)

jai chywe ge, cha chi ni jye la he, li fwo di jye la he, she mi jya jye la he

舍俱尼、揭 诃, 姥陀 , 难地迦、揭 诃, 阿蓝婆、揭 诃

(今音) 舍具尼接辣诃 (马形恼小儿鬼祟) 老陀辣男第加接辣诃 (暴恶猫形鬼祟) 啊兰婆接辣诃 (蛇形鬼祟)

she jyu ni jye la he, mu two la, na di jya jye la he, e lan pe jye la he

干度波尼、揭 诃

(今音) 前渡波尼接辣诃 (鸡形鬼祟)

chyan du bwo ni jye la he

什佛 , 埵迦醯迦, 坠帝药迦, 怛隶帝药迦, 者突托迦

(今音) 时罚辣因加西加 (一日一发虐) 坠第药加 (二日一发虐) 达离第药加 (三日一发虐) 者突托加 (四日一发虐)

shr fwo la, yin jya syi jya, jwei di yau jya, dan li di yau jya, je tu two jya

昵提、什伐 , 毖钗摩、什伐 , 薄底迦, 鼻底迦, 室隶、瑟密迦

(今音) 尼题时罚辣 (常壮热) 必山磨时罚辣 (壮热) 部抵加 (风病) 鼻抵加 (黄病) 是力涩密加 (痰 病)

ni ti shr fa la, bi shan mwo shr fa la, bwo di jya, bi di jya, shr li shai mi jya

娑你、般帝迦, 萨婆、什伐

(今音) 梭你波第加 (痢病) 萨婆时罚辣 (一切热病)

swo ni bwo di jya, sa pe shr fa la

室 吉帝, 末陀、 达、 制剑, 阿绮 钳, 目 钳, 羯 突 钳

(今音) 是卢及第 (头痛) 默陀皮达 (半头痛) 卢至件 (饥不能食) 啊起卢前 (目痛) 目茄卢前 (口痛) 杰哩突卢前 (总痛)

shr lu ji di, mwo two pi da lu jr jyan, e chi lu chyan, mu chywe lu chyan, jye li tu lu chyan

揭 诃, 揭蓝、羯 、输蓝, 憊多、输蓝, 迄 夜、输蓝, 末么、输蓝

(今音) 接辣诃杰兰 (执咽) 杰拿书兰 (耳痛) 但多书兰 (齿痛) 气哩业书兰 (心痛) 默磨书兰 (骨节疼痛)

jye la he, jye lan jye na shu lan, dan dwo shu lan, chi li ye shu lan, mwo mwo shu lan

跋 室婆、输蓝, 毖栗瑟吒、输蓝, 乌陀 、输蓝

(今音) 拔哩是婆书兰 (肋痛) 必力涩诈书兰 (背痛) 屋陀辣书兰 (腹痛)

ba li shr pe shu lan, bi li shai ja shu lan, wu two la shu lan

羯知输蓝, 跋悉帝输蓝, 郛 输蓝, 常伽输蓝, 喝悉多输蓝, 跋陀输蓝

(今音) 杰之书兰 (腰痛) 拔西第书兰 (踝痛) 屋卢书兰 (腿月 痛) 常茄书兰 (腕痛) 河西多书兰 (手痛) 拔陀书兰 (脚痛)

jye jr shu lan, ba syi di shu lan, wu lu shu lan, chang chye shu lan, he syi dwo shu lan, ba two shu lan

娑房盎伽, 般 、丈伽、输蓝

(今音) 梭房样茄波辣丈茄书兰 (一切支节疼痛)

swo fang ang chye, bwo la jang chye shu lan

部多、毖 茶, 茶耆尼, 什婆 , 陀突 迦, 建咄 吉知, 婆路多毗

(今音) 部多必多察 (起尸鬼) 察棋尼时婆辣 (发光空竹母) 陀突卢加件多卢 (天行鬼) 及之 (蜘蛛症) 婆路多皮 (丁疮)

bu dwo bi dwo cha, cha chi ni, shr pe la, two tu lu jya, jyan du lu ji jr, pe lu dwo pi

萨般 , 诃凌伽, 输沙怛 , 娑那羯 , 毗沙喻迦

(今音) 萨波卢诃 (浸淫疮) 灵茄 (赤疮) 书沙达辣梭挪杰辣 (坚固疮) 皮沙遇加 (蛊毒)

sa bwo lu, he ling chye, shu sha dan la, swo na jye la, pi sha yu jya

阿耆尼, 乌陀迦, 末 、 , 建 , 阿迦 , 密 咄, 怛斂部迦, 地栗刺吒

(今音) 啊棋尼 (火厄) 屋陀加 (水厄) 默辣皮辣件踪辣 (兽厄) 啊加辣密哩多 (横死) 达脸部加 (土蜂) 第力辣诈 (虻)

e chi ni, wu two jya, mwo la pi la, jyan dwo la, e jya la, mi li du, da lyan bu jya, di li la ja

毖 瑟质迦, 萨婆那俱 , 肆引伽弊, 揭 、药叉, 怛 乌

(今音) 必哩涩至加 (蝎) 萨婆 (蛇) 挪具辣 (鼠狼) 四引茄必 (狮子) 接辣哩 (老虎) 药插 (熊) 达辣除 (黑)

bi li shai jr jya, sa pe na jyu la, sz yin chye bi, jye la li yau cha, dan la chu

末 视, 吠帝钡, 娑 钡, 悉怛多、钵怛 , 摩诃跋 , 瑟尼钡

(今音) 默辣是费 (摩蝎鱼) 第山梭皮山 (如是等一切诸难) 西达多波达辣 (白盖) 磨诃拔舌卢涩尼山 (大金刚顶髻)

mwo la shr, fei di shan, swo pi shan, syi dan dwo bwo da la, mwo he ba she lu, shai ni shan

摩诃般赖、丈耆蓝, 夜波突陀, 舍喻 那

(今音) 磨诃波赖丈棋兰 (大调伏) 业波突陀舍遇舌挪 (乃至方圓二十由旬之地)

mwo he bwo lai jang chi lan, ye bwo tu two, she yu she nwo

辩怛隶 , 毗陀耶, 昙迦 弥

(今音) 变达离拿皮陀耶盘谈加卢迷 (我今皆以明咒而作结果)

byan da li na, pi two ye, pan tan jya lu mi

帝殊, 昙迦 弥

(今音) 第书盘谈加卢迷 (我作十方结缚界)

di shu, pan tan jya lu mi

般 毗陀, 昙迦 弥

(今音) 波辣皮陀盘谈加卢迷 (我作胜明结界)

bwo la pi two, pan tan jya lu mi

侄他, , 阿那隶, 毗舍提, , 跋 , 陀

(今音) 多直托 (即说咒曰) ōng (皈命) 啊挪离 (不动) 皮舍题 (最清淨) 皮辣拔舌辣陀哩 (忿怒之金刚持尊)

da jr two, nan, e na li, pi she ti, pi la, ba she la, two li

陀 陀你, 跋 谤尼泮, 虎 (合牛) 都 瓮泮

(今音) 盘陀盘陀你 (结界、结界) 拔舌辣棒尼判 (金剛手破敗一切) 虎心督卢因判 (以金剛及佛頂尊之种子破敗一切)

pan two pan two ni, ba she la bang ni pan, hu syin du lu yung pan

莎婆诃。

(今音) 梭婆诃 (速疾成就)

swo pe he.

阿难。是佛顶光聚，悉怛多般怛罗，秘密伽陀，微妙章句。出生十方一切诸佛。十方如来，因此咒心，得成无上正遍知觉。

“Ananda, this cluster of light atop the crown of the Buddha’s head, the secret gatha, **Syi Dan Dwo Bwo Da La**, with its subtle, The Shurangama Sutra 191 wonderful divisions and phrases, gives birth to all the Buddhas of the ten directions. Because the Thus Come Ones of the ten directions use this mantra-heart, they realize unsurpassed, proper, and all-pervading knowledge and enlightenment.

十方如来，执此咒心，降伏诸魔，制诸外道。

“Because the Thus Come Ones of the ten directions take up this mantra-heart, they subdue all demons and control all adherents of outside ways.

十方如来，乘此咒心，坐宝莲华，应微尘国。

“Because the Thus Come Ones of the ten directions avail themselves of this mantra-heart, they sit upon jeweled lotus-flowers and respond throughout countries as numerous as motes of dust.

十方如来，含此咒心，于微尘国转大法轮。

“Because the Thus Come Ones of the ten directions embody this mantra-heart, they turn the great dharma wheel in lands as numerous as fine motes of dust.

十方如来，持此咒心，能于十方摩顶授记。自果未成，亦于十方蒙佛授记。

“Because the Thus Come Ones of the ten directions hold this mantra-heart, they are able to go throughout the ten directions to rub beings on the crowns of their heads and bestow predictions upon them. Also, anyone in the ten directions who has not yet realized the fruition, can receive a Buddha’s prediction.

十方如来，依此咒心，能于十方拔济群苦。所谓地狱饿鬼畜生，盲聋喑哑，怨憎会苦、爱别离苦、求不得苦、五阴炽盛，大小诸横同时解脱。贼难兵难、王难狱难、风火水难、饥渴贫穷，应念销散。

“Because the Thus Come Ones of the ten directions are based in this mantra-heart, they can go throughout the ten directions to rescue beings from such sufferings as being in the hells, being hungry ghosts, being animals, or being blind, deaf, or mute, as well as from the suffering of being together with those one hates, from the suffering of being apart from those one loves, from the suffering of not obtaining what one seeks, and from the raging blaze of the five skandhas. They liberate beings from both large and small accidents. In response to their recitation, difficulty with thieves, difficulty with armies, difficulty with the law, difficulty with imprisonment, difficulty with wind, fire, and water, and difficulty with hunger, thirst, and impoverishment are all eradicated.

十方如来，随此咒心，能于十方事善知识，四威仪中供养如意。恒沙如来会中，推为大法王子。

“Because the Thus Come Ones of the ten directions are in accord with this mantra-heart, they can serve good and wise advisors throughout the ten directions. In the four aspects of awesome deportment, they make wish-fulfilling offerings. In the assemblies of as many Thus Come Ones as there are sands in the Ganges, they are considered to be great Dharma Princes.

十方如来，行此咒心，能于十方摄受亲因，令诸小乘闻秘密藏，不生惊怖。

“Because the Thus Come Ones of the ten directions practice this mantra-heart, they can gather in and teach their relatives in the ten directions. Causing those of the Small Vehicle not to be frightened when they hear the secret treasury.

十方如来，诵此咒心，成无上觉，坐菩提树，入大涅槃。

“Because the Thus Come Ones of the ten directions recite this mantra-heart, they realize unsurpassed enlightenment while sitting beneath the Bodhi tree, and they enter Parinirvana.

十方如来，传此咒心，于灭度后付佛法事，究竟住持，严净戒律，悉得清净。

“Because the Thus Come Ones of the ten directions transmit this mantra-heart, those to whom they have bequeathed the Buddhadharma can, after their Nirvana, dwell in it completely and uphold it. Being strict and pure about the precepts and rules, they can all obtain purity.

若我说是佛顶光聚般怛罗咒，从旦至暮，音声相联，字句中间，亦不重叠，经恒沙劫终不能尽。

“If I were to explain this mantra, Bwo Da La, of the cluster of light atop the crown of the Buddha’s head from morning till night in an unceasing sound, without ever repeating any syllable or phrase, I could go on for as many kalpas as there are sands in the Ganges and still never finish.

亦说此咒名如来顶。

“I also will tell you that this mantra is called ‘The crown of the Thus Come One.’

汝等有学，未尽轮回，发心至诚取阿罗汉，不持此咒而坐道场，令其身心远诸魔事，无有是处。

“All of you with something left to study who have not yet put an end to the cycle of rebirth and yet have brought forth sincere resolve to become Arhats, will find it impossible to sit in a Bodhimanda and be far removed in body and mind from all demonic deeds if you do not hold this Mantra.

阿难。若诸世界，随所国土所有众生，随国所生桦皮贝叶纸素白(叠毛)书写此咒，贮于香囊。是人心昏，未能诵忆。或带身上。或书宅中。当知是人尽其生年，一切诸毒所不能害。

“Ananda, let any living being of any country in any world copy out this mantra in writing on materials native to his region, such as birch bark, pattra, plain paper, or white cotton cloth, and store it in a pouch containing incense. If that person wears the pouch on his body, or if he keeps a copy in his home, then you should know that even if he understands so little that he cannot recite it from memory, he will not be harmed by any poison during his entire life.

阿难。我今为汝更说此咒，救护世间得大无畏，成就众生出世间智。

“Ananda, I will now tell you more about how this mantra can rescue and protect the world, help people obtain great fearlessness, and bring to accomplishment living beings’ transcendental wisdom.

若我灭后，末世众生，有能自诵，若教他诵，当知如是诵持众生，火不能烧，水不能溺，大毒小毒所不能害。

“You should know that, after my extinction, if there are beings in the Dharma-ending Age who can recite the mantra themselves or teach others to recite it, such people who recite and uphold it cannot be burned by fire, cannot be drowned by water, and cannot be harmed by mild or potent poisons.

如是乃至天龙鬼神，精只魔魅，所有恶咒，皆不能著。心得正受。一切咒诅厌蛊毒药、金毒银毒、草木虫蛇万物毒气，入此人口，成甘露味。

“And so it is in every other case, such that they cannot be possessed by any evil mantra or any heavenly dragon, ghost, or spirit, or by any essence, weird creature, or demonic ghost. These people’s minds will attain proper reception, so that any spell, any paralyzing sorcery, any poison or poisoning gold, any poisoning silver, any plant, tree, insect, or snake, and any of a myriad kinds of poisonous vapors will turn into sweet dew when it enters their mouths.

一切恶星并诸鬼神，殄心毒人，于如是人不能起恶。频那夜迦诸恶鬼王，并其眷属，皆领深恩，常加守护。

“No evil stars, and no ghost or spirit that harbors malice in its heart and that poisons people can work its evil on these people. Vinayaka as well as all the evil ghost kings and their retinues will be led by deep kindness to always guard and protect them.

阿难当知。是咒常有八万四千那由他恒河沙俱胝金刚藏王菩萨种族。一一皆有诸金刚众而为眷属，昼夜随侍。

“Ananda, you should know that eighty-four thousand nayutas of Ganges’ sands of kotis of Vajra Treasury-King Bodhisattvas and their descendants, each with vajra multitudes as retinue, are ever in attendance, day and night, upon this mantra.

设有众生，于散乱心，非三摩地，心忆口持。是金刚王，常随从彼诸善男子。何况决定菩提心者。此诸金刚菩萨藏王，精心阴速，发彼神识。

“If living beings whose minds are scattered and who have no samadhi remember and recite the mantra, the vajra kings will always surround them. Therefore, good men, that is even more true for those who are decisively resolved upon Bodhi. All the Vajra Treasury-King Bodhisattvas will regard them attentively and secretly hasten the opening of their spiritual consciousness.

是人应时心能记忆八万四千恒河沙劫，周遍了知，得无疑惑。

“When that response occurs, those people will be able to remember the events of as many kalpas as there are grains of sand in eighty-four thousand Ganges Rivers, knowing them all beyond any doubt.

从第一劫乃至后身，生生不生药叉罗刹，及富单那，迦吒富单那，鸠茶，毗舍遮等，并诸饿鬼，有形无形、有想无想、如是恶处。

“From that kalpa onward, through every life until the time they take their last body, they will not be born where there are yakshas, rakshasas, putanas, kataputanas, kumbhandas, pishachas and so forth; where there is any kind of hungry ghost, whether with form or lacking form, or with thought or lacking thought, or in any such evil place.

是善男子，若读若诵、若书若写、若带若藏，诸色供养，劫劫不生贫穷下贱不可乐处。

“If these good men read, recite, copy, or write out the mantra, if they carry it or treasure it, if they make offerings to it, then through kalpa after kalpa they will not be poor or lowly, nor will they be born in unpleasant places.

此诸众生，纵其自身不作福业，十方如来所有功德，悉与此人。

“If these living beings have never accumulated any blessings, the Thus Come Ones of the ten directions will bestow their own merit and virtue upon these people.

由是得于恒河沙阿僧 不可说不可说劫，常与诸佛同生一处。无量功德，如恶叉聚。同处熏修，永无分散。

“Because of that, throughout asamkhyeyas of ineffable, unspeakable numbers of kalpas, as many as the Ganges’ sands, they are always together with the Buddhas. They are born in the same place, due to their limitless merit and virtue, and, like the amala fruit-cluster, they stay in the same place, become permeated with cultivation, and are never parted.

是故能令破戒之人，戒根清淨。未得戒者，令其得戒。未精进者，令得精进。无智慧者，令得智慧。不清淨者，速得清淨。不持斋戒，自成斋戒。

“Therefore, it can enable those who have broken the precepts to regain the purity of the precept-source. It can enable those who have not received the precepts to receive them. It can cause those who are not vigorous to become vigorous. It can enable those who lack wisdom to gain wisdom. It can cause those who are not pure to quickly become pure. It can cause those who do not hold to vegetarianism to become vegetarians naturally.

阿难。是善男子持此咒时。设犯禁戒于未受时。持咒之后。众破戒罪，无问轻重，一时销灭。

“Ananda, if good men who uphold this mantra violated the pure precepts before they received the mantra, their multitude of offenses incurred by violating the precepts, whether major or minor, can simultaneously be eradicated after they begin to uphold the mantra.

纵经饮酒，食啖五辛，种种不淨，一切诸佛菩萨金刚天仙鬼神不将为过。

“Even if they drank intoxicants or ate the five pungent plants and various other impure things in the past, the Buddhas, Bodhisattvas, vajras, gods, immortals, ghosts, and spirits will not hold it against them.

设著不淨破弊衣服。一行一住悉同清淨。纵不作坛，不入道场，亦不行道，诵持此咒，还同入坛行道功德，无有异也。

“If they are unclean and wear tattered, old clothes to carry out the single practice and single dwelling, they can be equally pure. Even if they do not set up the platform, do not enter the Bodhimanda, and do not practice the Way, but recite and uphold this mantra, their merit and virtue will be identical with that derived from entering the platform and practicing the Way.

若造五逆无间重罪，及诸比丘比丘尼四弃八弃，诵此咒已，如是重业，犹如猛风吹散沙聚悉皆灭除，更无毫发。

“If they have committed the five rebellious acts, grave offenses warranting unintermittent retribution, or if they are bhikshus or bhikshunis who have violated the four parajikas or the eight parajikas, such heavy karma as this will disperse after they recite this mantra, like a sand dune that is scattered in a gale, so that not a particle remains.

阿难。若有众生，从无量无数劫来，所有一切轻重罪障，从前世来未及忏悔。若能读诵书写此咒，身上带持，若安住处庄宅园馆。如是积业，犹汤销雪。不久皆得悟无生忍。复次阿难。

“Ananda, if living beings who have never repented and reformed any of the obstructive offenses, either heavy or light, that they have committed throughout countless kalpas past, up to and including those of this very life, can nevertheless read, recite, copy, or write out this mantra or wear it on their bodies or place it in their homes or in their garden houses, then all that accumulated karma will melt away like snow in hot water. Before long they will obtain awakening to patience with the non-production of dharmas.

若有女人，未生男女，欲求孕者。若能至心忆念斯咒。或能身上带此悉怛多般怛 者。便生福德智慧男女。

“Moreover, Ananda, if women who do not have children and want to conceive can sincerely memorize and recite this mantra or carry the mantra, Syi Dan Dwo Bwo Da La, on their bodies, they can give birth to sons or daughters endowed with blessings, virtue, and wisdom.

求长命者，即得长命，欲求果报速圆满者，速得圆满。身命色力，亦复如是。

“Those who seek long life will obtain long life. Those who seek to quickly perfect their reward will quickly gain perfection. The same is true for those who seek something regarding their bodies, their lives, their appearance, or their strength.

命终之后，随愿往生十方国土。必定不生边地下贱，何况杂形。

“At the end of their lives, they will gain the rebirth they hope for in whichever of the countries of the ten directions they wish. They certainly will not be born in poorly endowed places, or as inferior people; even less will they be reborn in some odd form.

阿难。若诸国土州县聚落，饥荒疫疠。或复刀兵贼难斗争。兼余一切厄难之地。写此神咒，安城四门，并诸支提，或脱 上。令其国土所有众生，奉迎斯咒，礼拜恭敬，一心供养。令其人民各各身佩。或各各安所居宅地。一切灾厄悉皆销灭。

“Ananda, if there is famine or plague in a country, province, or village, or if perhaps there are armed troops, brigands, invasions, war, or any other kind of local threat or danger, one can write out this spiritual mantra and place it on the four city gates, or on a chaitya or on a dhvaja, and instruct all the people of the country to gaze upon the mantra, to make obeisance to it, to revere it, and to single-mindedly make offerings to it; one can instruct all the citizens to wear it on their bodies or to place it in their homes; and then all such disasters and calamities will completely disappear.

阿难。在在处处，国土众生，随有此咒，天龙欢喜，风雨顺时，五谷丰殷，兆庶安乐。

“Ananda, in each and every country where the people accord with this mantra, the heavenly dragons are delighted, the winds and rains are seasonal, the crops are abundant, and the people are peaceful and happy.

亦复能镇一切恶星，随方变怪。灾障不起。人无横夭。 械枷锁不著其身。昼夜安眠，常无恶梦。

“It can also suppress all evil stars which may appear in any of the directions and transform themselves in uncanny ways. Calamities and obstructions will not arise. People will not die accidentally or unexpectedly, nor will they be bound by fetters, cangues, or locks. Day and night they will be at peace, and no evil dreams will disturb their sleep.

阿难。是娑婆界，有八万四千灾变恶星。二十八大恶星而为上首。复有八大恶星以为其主。作种种形出现世时，能生众生种种灾异。

“Ananda, this Saha World has eighty-four thousand changeable and disastrous evil stars. Twenty-eight great evil stars are the leaders, and of these, eight great evil stars are the rulers. They take various shapes, and when they appear in the world they bring disaster and weird happenings upon living beings.

有此咒地，悉皆销灭。十二由旬成结界地。诸恶灾祥永不能入。

“But they will all be eradicated wherever there is the mantra. The boundaries will be secured for twelve yojanas around, and no evil calamity or misfortune will ever enter in.

是故如来宣示此咒，于未来世，保护初学诸修行者，入三摩提，身心泰然，得大安稳。

“Therefore, the Thus Come One proclaims this mantra as one which will protect those of the future who have just begun to study, as well as all cultivators, so that they can enter samadhi, be peaceful in body and mind, and attain great tranquility.

更无一切诸魔鬼神，及无始来冤横宿殃，旧业陈债，来相恼害。

“Even less will any demon, ghost, or spirit, or any enemy, calamity, or misfortune due from former lives that reach back to beginningless time, or any old karma or past debts come to vex and harm them.

汝及众中诸有学人，及未来世诸修行者，依我坛场如法持戒，所受戒主，逢清净僧，持此咒心，不生疑悔。是善男子，于此父母所生之身，不得心通，十方如来便为妄语。”

“As to you and everyone in the assembly who is still studying, and as to cultivators of the future who rely on my platform, hold the precepts in accord with the dharma, receive the precepts from pure members

of the Sangha, and hold this mantra-heart without giving rise to doubts: should such good men as these not obtain mind-penetration in that very body born of their parents, then the Thus Come Ones of the ten directions have lied!

说是语已。会中无量百千金刚，一时佛前合掌顶礼，而白佛言：“如佛所说。我当诚心保护如是修菩提者。”

When he finished this explanation, measureless hundreds of thousands of vajra power-knights in the assembly came before the Buddha, placed their palms together, bowed, and said, “With sincere hearts we will protect those who cultivate Bodhi in this way, according to what the Buddha has said.”

尔时梵王、并天帝释、四天大王，亦于佛前同时顶礼，而白佛言：“审有如是修学善人，我当尽心至诚保护，令其一生所作如愿。”

Then the Brahma King, the God Shakra, and the four great heavenly kings all came before the Buddha, made obeisance together, and said to the Buddha, “If indeed there be good men who cultivate and study in this way, we will do all we can to earnestly protect them and cause everything to be as they would wish throughout their entire lives.”

复有无量药叉大将、诸罗刹王、富单那王、鸠茶王、毗舍遮王、频那夜迦、诸大鬼王、及诸鬼帅，亦于佛前合掌顶礼。我亦誓愿护持是人，令菩提心速得圆满。”

Moreover measureless great yaksha generals, rakshasa kings, putana kings, kumbhanda kings, pishacha kings, vinayaka, the great ghost kings, and all the ghost commanders came before the Buddha, put their palms together, and made obeisance. “We also have vowed to protect these people and cause their resolve for Bodhi to be quickly perfected.”

复有无量日月天子，风师雨师，云师雷师，并电伯等，年岁巡官，诸星眷属，亦于会中顶礼佛足，而白佛言：“我亦保护是修行人，安立道场，得无所畏。”

Further, measureless numbers of gods of the sun and moon, lords of the rain, lords of the clouds, lords of thunder, lords of lightning who patrol throughout the year, and all the retinues of stars which were also in the assembly bowed at the Buddha's feet and said to the Buddha, “We also protect all cultivators, so that their Bodhimandas are peaceful and they attain fearlessness.”

复有无量山神海神，一切土地水陆空行，万物精只，并风神王，无色界天，于如来前，同时稽首而白佛言：“我亦保护是修行人，得成菩提，永无魔事。”

Moreover, measureless numbers of mountain spirits, sea-spirits, and all those of the earth - the myriad creatures and essences of water, land, and the air - as well as the king of wind spirits and the gods of the Formless Heavens, came before the Thus Come One, bowed their heads, and said to the Buddha, “We also will protect these cultivators until they attain Bodhi and will never let any demons have their way with them.”

尔时八万四千那由他恒河沙俱胝金刚藏王菩萨，在大会中，即从座起，顶礼佛足而白佛言：“世尊。如我等辈所修功业，久成菩提，不取涅槃，常随此咒，救护末世修三摩提正修行者。”

Then Vajra-Treasury-King Bodhisattvas in the great assembly, numbering as many as eighty-four thousand nayutas of kotis' worth of sands in the Ganges, arose from their seats, bowed at the Buddha's feet, and said to the Buddha, “World Honored One, the nature of our deeds in cultivation is such that, although we have long since accomplished Bodhi, we do not grasp at Nirvana, but always accompany those who hold this mantra, rescuing and protecting those in the final age who cultivate samadhi properly.

世尊。如是修心求正定人，若在道场及余经行，乃至散心游戏聚落，我等徒众，常当随从侍卫此人。

“World Honored One, such people as this, who cultivate their minds and seek proper concentration, whether in the bodhimanda or walking about, and even such people who with scattered minds roam and play in the villages, will be accompanied and protected by us and our retinue of followers.

纵令魔王自在天，求其方便，终不可得。诸小鬼神，去此善人十由旬外。除彼发心乐修禅者。

“Although the demon kings and the god of great comfort will seek to get at them, they will never be able to do so. The smaller ghosts will have to stay ten yojanas' distance from these good people, except for those beings who have decided they want to cultivate dhyana.

世尊。如是恶魔若魔眷属，欲来侵扰是善人者。我以宝杵殒碎其首，犹如微尘。恒令此人，所作如愿。”

“World Honored One, if such evil demons or their retinues want to harm or disturb these good people, we will smash their heads to smithereens with our vajra pestles. We will always help these people to accomplish what they want.”

9 修行渐次 (Gradual stages)

阿难即从座起，顶礼佛足而白佛言：“我辈愚钝，好为多闻于诸漏心未求出离。蒙佛慈海，得正熏修，身心快然，获大饶益。”

Then Ananda arose from his seat, bowed at the Buddha's feet, and said to the Buddha, “Now that we who are stupid and slow, who are fond of erudition but have not sought to cease the outflows of our minds, have received the Buddha's compassionate instructions and have attained the proper means to become infused with cultivation, we experience joy in body and mind and obtain tremendous benefit.

世尊。如是修证佛三摩提，未到涅槃。云何名为干慧之地，四十四心，至何渐次，得修行目。诣何方所，名入地中。云何名为等觉菩萨。”

“World Honored One, for one who cultivates in this way and is certified as having attained the Buddha's samadhi, but who has not yet reached Nirvana, what is meant by the level of 'dry wisdom'? What are the 'forty-four minds'? What is the sequence in which one cultivates till one reaches one's goal? What place must one reach to be said to have 'entered the grounds'? And what is meant by a Bodhisattva of 'equal enlightenment'?”

作是语已，五体投地。大众一心，伫佛慈音，瞪瞢瞻仰。

Having said this, he made a full prostration, and then the great assembly single-mindedly awaited the sound of the Buddha's compassionate voice as they gazed up unblinking with respectful admiration.

尔时世尊赞阿难言：“善哉善哉。汝等乃能普为大众，及诸末世一切众生，修三摩提求大乘者，从于凡夫终大涅槃，悬示无上正修行路。汝今谛听。当为汝说。”

At that time the World Honored One praised Ananda, saying, “Good indeed, good indeed, that you can for the sake of the entire great assembly and those beings in the final age who cultivate samadhi and seek the great vehicle, ask to have explained and revealed the unsurpassed proper path of cultivation that takes one from the level of an ordinary person to final Parinirvana. Listen attentively, and I will speak about it for you.”

阿难大众，合掌剖心，默然受教。

Ananda and everyone in the assembly placed their palms together, cleansed their minds, and silently waited to receive the teaching.

9.1 二颠倒 (Two upside down)

佛言：“阿难当知。妙性圆明，离诸名相，本来无有世界众生。

The Buddha said, “Ananda, you should know that the wonderful nature is perfect and bright, apart from all names and appearances. Basically there is no world, nor are there any living beings.

因妄有生。因生有灭。生灭名妄。

“Because of falseness, there is production. Because of production, there is extinction. The names ‘production’ and ‘extinction’ are false.

灭妄名真。是称如来无上菩提，及大涅槃，二转依号。

“When the false is extinguished, there is truth, which is called the Thus Come One's Unsurpassed Bodhi and Great Nirvana: those are names for two kinds of turning around.

阿难。汝今欲修真三摩地，直诣如来大涅槃者，先当识此众生世界二颠倒因。颠倒不生，斯则如来真三摩地。

“Ananda, you now wish to cultivate true samadhi and arrive directly at the Thus Come One's parinirvana. First, you should recognize the two upside-down causes of living beings and the world. If this upside-down state is not produced, then there is the Thus Come One's true samadhi.

9.1.1 众生颠倒 (Upside-down of living beings)

阿难。云何名为众生颠倒。阿难。由性明心，性明圆故。因明发性，性妄见生。从毕竟无成究竟有。

“Ananda, what is meant by the upside-down state of living beings? Ananda, the reason that the nature of the mind is bright is that the nature itself is the perfection of brightness. By adding brightness, another nature arises, and from that false nature, views are produced, so that from absolute nothingness comes ultimate existence.

此有所有，非因所因，住所住相，了无根本。本此无住，建立世界，及诸众生。

“All that exists comes from this; every cause in fact has no cause. Subjective reliance on objective appearances is basically groundless. Thus, upon what is fundamentally unreliable, one sets up the world and living beings.

迷本圆明，是生虚妄。妄性无体，非有所依。

“Confusion about one’s basic, perfect understanding results in the arising of falseness. The nature of falseness is devoid of substance; it is not something which can be relied upon.

将欲复真，欲真已非真真如性。非真求复，宛成非相。

“One may wish to return to the truth, but that wish for the truth is already a falseness. The real nature of true suchness is not a truth that one can seek to return to. By doing so one misses the mark.

非生非住，非心非法，展转发生。生力发明，熏以成业。同业相感。因有感业相灭相生。由是故有众生颠倒。

“What basically is not produced, what basically does not dwell, what basically is not the mind, and what basically are not dharmas arise through interaction. As they arise more and more strongly, they form the propensity to create karma. Similar karma sets up a mutual stimulus. Because of the karma thus generated, there is mutual production and mutual extinction. That is the reason for the upside-down state of living beings.

9.1.2 世界颠倒 (Upside-down of world)

阿难。云何名为世界颠倒。是有所有，分段妄生，因此界立。非因所因，无住所住，迁流不住，因此世成。三世四方，和合相涉，变化众生成十二类。

“Ananda, what is meant by the upside-down state of the world? All that exists comes from this; the world is set up because of the false arising of sections and shares. Every cause in fact has no cause; everything that is dependent has nothing on which it is dependent, and so it shifts and slides and is unreliable. Because of this, the world of the three periods of time and four directions comes into being. Their union and interaction bring about changes which result in the twelve categories of living beings.

是故世界因动有声。因声有色。因色有香。因香有触。因触有味。因味知法。六乱妄想成业性故。十二区分由此轮转。

“That is why, in this world, movement brings about sounds, sounds bring about forms, forms bring about smells, smells bring about contact, contact brings about tastes, and tastes bring about awareness of dharmas. The random false thinking resulting from these six creates karma, and this continuous revolving becomes the cause of twelve different categories.

是故世间声香味触，穷十二变为一旋复。

“And so, in the world, sounds, smells, tastes, contact, and the like, are each transformed throughout the twelve categories to make one complete cycle.

9.1.3 十二类众生 (Twelve categories of living beings)

乘此轮转颠倒相故。是有世界卵生、胎生、湿生、化生、有色、无色、有想、无想、若非有色、若非无色、若非有想、若非无想。

“The appearance of being upside down is based on this continuous process. Therefore, in the world there are those born from eggs, those born from wombs, those born from moisture, those born by transformation, those with form, those without form, those with thought, those without thought, those not totally endowed

with form, those not totally lacking form, those not totally endowed with thought, and those not totally lacking thought.

阿难。由因世界虚妄轮回，动颠倒故，和合气成八万四千飞沉乱想。如是故有卵羯逻蓝，流转国土。鱼鸟龟蛇，其类充塞。

“Ananda, through a continuous process of falseness, the upside-down state of movement occurs in this world. It unites with energy to become eighty four thousand kinds of random thoughts that either fly or sink. From this there come into being the egg kalalas which multiply throughout the lands in the form of fish, birds, amphibians, and reptiles, so that their kinds abound.

由因世界杂染轮回，欲颠倒故，和合滋成八万四千横竖乱想。如是故有胎遏蒲昙，流转国土。人畜龙仙，其类充塞。

“Through a continuous process of defilement, the upside-down state of desire occurs in this world. It unites with stimulation to become eighty four thousand kinds of random thoughts that are either upright or perverse. From this there come into being the womb arbudas, which multiply throughout the world in the form of humans, animals, dragons, and immortals until their kinds abound.

由因世界执著轮回，趣颠倒故，和合暖成八万四千翻覆乱想。如是故有湿相蔽尸，流转国土。含蠢蠕动，其类充塞。

“Through a continuous process of attachment, the upside-down state of inclination occurs in this world. It unites with warmth to become eighty-four thousand kinds of random thoughts that are vacillating and inverted. From this there come into being through moisture the appearance of peshis, which multiply throughout the lands in the form of insects and crawling invertebrates, until their kinds abound.

由因世界变易轮回，假颠倒故。和合触成八万四千新故乱想。如是故有化相羯南，流转国土。转蜕飞行，其类充塞。

“Through a continuous process of change, the upside-down state of borrowing occurs in this world. It unites with contact to become eighty-four thousand kinds of random thoughts of new and old. From this there come into being through transformation the appearance of ghanas, which multiply throughout the lands in the form of metamorphic flying and crawling creatures, until their kinds abound.

由因世界留碍轮回，障颠倒故，和合著成八万四千精耀乱想。如是故有色相羯南，流转国土。休咎精明，其类充塞。

“Through a continuous process of restraint, the upside-down state of obstruction occurs in this world. It unites with attachment to become eighty-four thousand kinds of random thoughts of refinement and brilliance. From this there come into being the ghanas of appearance that possess form, which multiply throughout the lands in the form of auspicious and inauspicious essences, until their kinds abound.

由因世界销散轮回，惑颠倒故。和合暗成八万四千阴隐乱想。如是故有无色羯南，流转国土。空散销沈，其类充塞。

“Through a continuous process of annihilation and dispersion, the upside-down state of delusion occurs in this world. It unites with darkness to become eighty-four thousand kinds of random thoughts of obscurity and hiding. From this there come into being the ghanas of formless beings, which multiply throughout the lands as those that are empty, dispersed, annihilated, and submerged until their kinds abound.

由因世界罔象轮回，影颠倒故，和合忆成八万四千潜结乱想。如是故有想相羯南，流转国土。神鬼精灵，其类充塞。

“Through a continuous process of illusory imaginings, the upside-down state of shadows occurs in this world. It unites with memory to become eighty-four thousand kinds of random thoughts that are hidden and bound up. From this there come into being the ghanas of those with thought, which multiply throughout the lands in the form of spirits, ghosts, and weird essences, until their kinds abound.

由因世界愚钝轮回，痴颠倒故，和合顽成八万四千枯槁乱想。如是故有无想羯南，流转国土。精神化为土木金石，其类充塞。

“Through a continuous process of dullness and slowness, the upside-down state of stupidity occurs in this world. It unites with obstinacy to become eighty-four thousand kinds of random thoughts that are dry and attenuated. From this there come into being the ghanas of those without thought, which multiply

throughout the lands as their essence and spirit change into earth, wood, metal, or stone, until their kinds abound.

由因世界相待轮回，伪颠倒故，和合染成八万四千因依乱想。如是故有非有色相，成色羯南，流转国土。诸水母等，以虾为目，其类充塞。

“Through a continuous process of parasitic interaction, the upside-down state of simulation occurs in this world. It unites with defilement to become eighty-four thousand kinds of random thoughts of according and relying. From this there come into being those not totally endowed with form, who become ghanas of form which multiply throughout the lands until their kinds abound, in such ways as jellyfish that use shrimp for eyes.

由因世界相引轮回，性颠倒故，和合咒成八万四千呼召乱想。由是故有非无色相，无色羯南，流转国土。咒诅厌生，其类充塞。

“Through a continuous process of mutual enticement, an upside-down state of the nature occurs in this world. It unites with mantras to become eighty-four thousand kinds of random thoughts of beckoning and summoning. From this there come into being those not totally lacking form, who take ghanas which are formless and multiply through out the lands, until their kinds abound, as the hidden beings of mantras and incantations.

由因世界合妄轮回，罔颠倒故，和合异成八万四千回互乱想。如是故有非有想相，成想羯南，流转国土。彼蒲卢等异质相成，其类充塞。

“Through a continuous process of false unity, the upside-down state of transgression occurs in this world. It unites with unlike formations to become eighty-four thousand kinds of random thoughts of reciprocal interchange. From this there come into being those not totally endowed with thought, which become ghanas possessing thought and which multiply throughout the lands until their kinds abound in such forms as the varata, which turns a different creature into its own species.

由因世界怨害轮回，杀颠倒故，和合怪成八万四千食父母想。如是故有非无想相，无想羯南，流转国土。如土梟等附块为儿，及破镜鸟以毒树果，抱为其子，子成，父母皆遭其食，其类充塞。

“Through a continuous process of enmity and harm the upside-down state of killing occurs in this world. It unites with monstrosities to become eighty-four thousand kinds of random thoughts of devouring one’s father and mother. From this there come into being those not totally lacking thought, who take ghanas with no thought and multiply through out the lands, until their kinds abound in such forms as the dirt owl, which hatches its young from clods of dirt, and the Pou Jing bird, which incubates a poisonous fruit to create its young. In each case, the young thereupon eat the parents.

是名众生十二种类。

“These are the twelve categories of living beings.”

9.2 三渐次 (Three gradual stages)

[卷八] 阿难。如是众生一一类中，亦各各具十二颠倒。犹如捏目乱华发生。

“Ananda, each of these categories of beings is replete with all twelve kinds of upside-down states, just as pressing on one’s eye produces a variety of flower-like images.

颠倒妙圆真净明心，具足如斯虚妄乱想。

“With the inversion of wonderful perfection, the truly pure, bright mind becomes glutted with false and random thoughts.

汝今修证佛三摩提，于是本因元所乱想。立三渐次，方得除灭。

“Now, as you cultivate towards certification to the samadhi of the Buddha, you will go through three gradual stages in order to get rid of the basic cause of these random thoughts.

如净器中除去毒蜜，以诸汤水并杂灰香，洗涤其器，后贮甘露。

“They work in just the way that poisonous honey is removed from a pure vessel that is washed with hot water mixed with the ashes of incense. Afterwards it can be used to store sweet dew.

云何名为三种渐次。一者修习，除其助因。二者真修，剝其正性。三者增进，违其现业。

“What are the three gradual stages? The first is to correct one’s habits by getting rid of the aiding causes; the second is to truly cultivate to cut out the very essence of karmic offenses; the third is to increase one’s vigor to prevent the manifestation of karma.

9.2.1 助因 (Aiding causes)

云何助因。阿难。如是世界十二类生，不能自全，依四食住。所谓段食、触食、思食、识食。是故佛说一切众生皆依食住。

“What are aiding causes? Ananda, the twelve categories of living beings in this world are not complete in themselves, but depend on four kinds of eating; that is, eating by portions, eating by contact, eating by thought, and eating by consciousness. Therefore, the Buddha said that all living beings must eat to live.

阿难。一切众生，食甘故生，食毒故死。是诸众生求三摩提，当断世间五种辛菜。

“Ananda, all living beings can live if they eat what is sweet, and they will die if they take poison. Beings who seek samadhi should refrain from eating five pungent plants of this world.

是五种辛，熟食发淫，生啖增恚。

“If these five are eaten cooked, they increase one’s sexual desire; if they are eaten raw, they increase one’s anger.

如是世界食辛之人，纵能宣说十二部经。十方天仙，嫌其臭秽，咸皆远离。诸饿鬼等，因彼食次，舐其唇吻。常与鬼住。福德日销。长无利益。

“Therefore, even if people in this world who eat pungent plants can expound the twelve divisions of the sutra canon, the gods and immortals of the ten directions will stay far away from them because they smell so bad. However, after they eat these things the hungry ghosts will hover around and kiss their lips. Being always in the presence of ghosts, their blessings and virtue dissolve as the days go by, and they experience no lasting benefit.

是食辛人修三摩地，菩萨天仙，十方善神，不来守护。大力魔王得其方便，现作佛身，来为说法，非毁禁戒，赞淫怒痴。

“People who eat pungent plants and also cultivate samadhi will not be protected by the Bodhisattvas, gods, immortals, or good spirits of the ten directions; therefore, the tremendously powerful demon kings, able to do as they please, will appear in the body of a Buddha and speak dharma for them, denouncing the prohibitive precepts and praising lust, rage, and delusion.

命终自为魔王眷属。受魔福尽，堕无间狱。

“When their lives end, these people will join the retinue of demon kings. When they use up their blessings as demons, they will fall into the Unintermittent Hell.

阿难。修菩提者永断五辛。是则名为第一增进修行渐次。

“Ananda, those who cultivate for Bodhi should never eat the five pungent plants. This is the first of the gradual stages of cultivation.

9.2.2 正性 (Straight behavior)

云何正性。阿难。如是众生入三摩地，要先严持清净戒律。

“What is the essence of karmic offenses? Ananda, beings who want to enter samadhi must first firmly uphold the pure precepts.

永断淫心。不餐酒肉。以火净食，无啖生气。阿难。是修行人，若不断淫及与杀生，出三界者，无有是处。

“They must sever thoughts of lust, not partake of wine or meat, and eat cooked rather than raw foods. Ananda, if cultivators do not sever lust and killing, it will be impossible for them to transcend the triple realm.

当观淫欲，犹如毒蛇，如见怨贼。先持声闻四弃八弃，执身不动。后行菩萨清净律仪，执心不起。

“You should look upon lustful desire as upon a poisonous snake or a resentful bandit. First hold to the Sound-Hearer’s four or eight parajikas in order to control your physical activity; then cultivate the Bodhisattva’s pure regulations in order to control your mental activity.

禁戒成就，则于世间永无相生相杀之业。偷劫不行，无相负累，亦于世间不还宿债。

“When the prohibitive precepts are successfully upheld, one will not create karma that leads to trading places in rebirth and to killing one another in this world. If one does not steal, one will not be indebted, and one will not have to pay back past debts in this world.

是清净人修三摩地，父母肉身，不须天眼，自然观见十方世界。睹佛闻法，亲奉圣旨。得大神通，游十方界。宿命清净，得无艰险。

“If people who are pure in this way cultivate samadhi, they will naturally be able to contemplate the extent of the worlds of the ten directions with the physical body given them by their parents; without need of the heavenly eye, they will see the Buddhas speaking dharma and receive in person the sagely instruction. Obtaining spiritual penetrations, they will roam through the ten directions, gain clarity regarding past lives, and will not encounter difficulties and dangers.

是则名为第二增进修行渐次。

“This is the second of the gradual stages of cultivation.

9.2.3 现业 (Result)

云何现业。阿难。如是清净持禁戒人，心无贪淫，于外六尘不多流逸。

“What is the manifestation of karma? Ananda, such people as these, who are pure and who uphold the prohibitive precepts, do not have thoughts of greed and lust, and so they do not become dissipated in the pursuit of the six external defiling sense-objects.

因不流逸，旋元自归。尘既不缘，根无所偶。反流全一，六用不行。

“Because they do not pursue them, they turn around to their own source. Without the conditions of the defiling objects, there is nothing for the sense-organs to match themselves with, and so they reverse their flow, become one unit, and no longer function in six ways.

十方国土，皎然清净。譬如琉璃，内悬明月。

“All the lands of the ten directions are as brilliantly clear and pure as moonlight reflected in crystal.

身心快然，妙圆平等，获大安稳。

“Their bodies and minds are blissful as they experience the equality of wonderful perfection, and they attain great peace.

一切如来密圆净妙，皆现其中。

“The secret perfection and pure wonder of all the Thus Come Ones appear before them.

是人即获无生法忍。从是渐修，随所发行，安立圣位。

“These people then obtain patience with the non-production of dharmas. They thereupon gradually cultivate according to their practices, until they reside securely in the sagely positions.

是则名为第三增进修行渐次。

“This is the third of the gradual stages of cultivation.

9.3 干慧地 (Dry wisdom)

阿难。是善男子。欲爱干枯，根境不偶。现前残质，不复续生。

“Ananda, these good people’s emotional love and desire are withered and dry, the sense-organs and sense objects no longer match, and so the residual habits do not continue to arise.

执心虚明，纯是智慧。慧性明圆，莹十方界。干有其慧，名干慧地。

“By means of their complete wisdom, they understand that attachments of the mind are false. The bright perfection of their wisdom-nature shines throughout the ten directions, and this initial wisdom is called the ‘stage of dry wisdom.’

欲习初干，未与如来法流水接。

“Although the habits of desire are initially dried up, they still have not merged with the Thus Come One’s flow of Dharma-water.

9.4 十心 (Ten faiths)

即以此心，中中流入，圆妙开敷。从真妙圆，重发真妙。妙信常住。一切妄想灭尽无余。中道纯真。名**信心住**。

“Then, with this mind centered on the middle, they enter the flow where wonderful perfection reveals itself. From the truth of that wonderful perfection there repeatedly arise wonders of truth. They always dwell in the wonder of faith, until all false thinking is completely eliminated and the middle way is totally true. This is called the Mind that Resides in Faith.

真信明了，一切圆通。阴处界三不能为碍。如是乃至过去未来，无数劫中，舍身受身一切习气，皆现在前。是善男子，皆能忆念，得无遗忘。名**念心住**。

“When true faith is clearly understood, then perfect penetration is total, and the three aspects of skandhas, places, and realms are no longer obstructions. Then all their habits throughout innumerable kalpas of past and future, during which they abandon bodies and receive bodies, appear to them now in the present moment. These good people can remember everything and forget nothing. This is called the Mind that Resides in Mindfulness.

妙圆纯真。真精发化。无始习气通一精明。唯以精明进趣真净。名**精进心**。

“When the wonderful perfection is completely true, that essential truth brings about a transformation. They go beyond the beginningless habits to reach the one essential brightness. Relying solely on this essential brightness, they progress toward true purity. This is called the Mind of Vigor.

心精现前。纯以智慧。名**慧心住**。

“The essence of the mind reveals itself as total wisdom; this is called the Mind that Resides in Wisdom. 执持智明。周遍寂湛。寂妙常凝。名**定心住**。

“As the wisdom and brightness are held steadfast, a profound stillness pervades. The stage at which the majesty of this stillness becomes constant and solid is called the Mind that Resides in Samadhi.

定光发明。明性深入。唯进无退。名**不退心**。

“The light of samadhi emits brightness. When the essence of the brightness enters deeply within, they only advance and never retreat. This is called the Mind of Irreversibility.

心进安然保持不失。十方如来气分交接。名**护法心**。

“When the progress of their minds is secure, and they hold their minds and protect them without loss, they connect with the life-breath of the Thus Come Ones of the ten directions. This is called the Mind that Protects the Dharma.

觉明保持。能以妙力，回佛慈光，向佛安住。犹如双镜，光明相对。其中妙影重重相入。名**回向心**。

“Protecting their light of enlightenment, they can use this wonderful force to return to the Buddha’s light of compassion and to come back to stand firm with the Buddha. It is like two mirrors that are set facing one another, so that between them the exquisite images interreflect and enter into one another layer upon layer. This is called the Mind of Transference.

心光密回，获佛常凝无上妙净。安住无为，得无遗失。名**戒心住**。

“With this secret interplay of light, they obtain the Buddha’s eternal solidity and unsurpassed wonderful purity. Dwelling in the unconditioned, they know no loss or dissipation. This is called the Mind that Resides in Precepts.

住戒自在。能游十方，所去随愿。名**愿心住**。

“Abiding in the precepts with self-mastery, they can roam throughout the ten directions, going anywhere they wish. This is called the Mind that Resides in Vows.

9.5 十住 (Ten dwellings)

阿难。是善男子，以真方便发此十心。心精发晖，十用涉入，圆成一心。名**发心住**。

“Ananda, these good people use honest expedients to bring forth those ten minds. When the essence of these minds becomes dazzling, and the ten functions interconnect, then a single mind is perfectly accomplished. This is called the Dwellings of Bringing Forth the Resolve.

心中发明，如净琉璃内现精金。以前妙心，履以成地。名**治地住**。

“From within this mind light comes forth like pure crystal, which reveals pure gold inside. Treading upon the previous wonderful mind as a ground is called the Dwelling of the Ground of Regulation.

心地涉知，俱得明了。游履十方，得无留碍。名**修行住**。

“When the mind-ground connects with wisdom, both become bright and comprehensive. Traversing the ten directions then without obstruction is called the Dwelling of Cultivation.

行与佛同。受佛气分。如中阴身自求父母。阴信冥通，入如来种。名**生贵住**。

“When their conduct is the same as the Buddhas’ and they take on the demeanor of a Buddha, then, like the intermediate skandha body searching for a father and mother, they penetrate the darkness with a hidden trust and enter the lineage of the Thus Come One. This is called the Dwelling of Noble Birth.

既游道胎，亲奉觉胤。如胎已成，人相不缺。名**方便具足住**。

“Since they ride in the womb of the Way and will themselves become enlightened heirs, their human features are in no way deficient. This is called the Dwelling of Endowment with Skill-in-Means.

容貌如佛。心相亦同。名**正心住**。

“With a physical appearance like that of a Buddha and a mind that is the same as well, they are said to be Dwelling in the Rectification of the Mind.

身心合成日益增长。名**不退住**。

“United in body and mind, they easily grow and mature day by day. This is called the Dwelling of Irreversibility.

十身灵相，一时具足。名**童真住**。

“With the efficacious appearance of ten bodies, which are simultaneously perfected, they are said to be at the Dwelling of a Pure Youth.

形成出胎，亲为佛子。名**法王子住**。

“Completely developed, they leave the womb and become sons of the Buddha. This is called the Dwelling of a Dharma Prince.

表以成人。如国大王以诸国事分委太子。彼刹利王世子长成。陈列灌顶。名**灌顶住**。

“Reaching the fullness of adulthood, they are like the chosen prince to whom the great king of a country turns over the affairs of state. When this Kshatriya king’s eldest son is ceremoniously anointed on the crown of the head, he has reached what is called the Dwelling of Anointing the Crown of the Head.

9.6 十行 (Ten conducts)

阿难。是善男子成佛子已。具足无量如来妙德。十方随顺。名**欢喜行**。

“Ananda, after these good men have become sons of the Buddha, they are replete with the limitlessly many wonderful virtues of the Thus Come Ones, and they comply and accord with beings throughout the ten directions. This is called the Conduct of Happiness.

善能利益一切众生。名**饶益行**。

“Being well able to accommodate all living beings is called the Conduct of Benefiting.

自觉觉他，得无违拒。名**无瞋恨行**。

“Enlightening oneself and enlightening others without putting forth any resistance is called the Conduct of Non-Opposition.

种类出生，穷未来际，三世平等，十方通达。名**无尽行**。

“To undergo birth in various forms continuously to the bounds of the future, equally throughout the three periods of time and pervading the ten directions, is called the Conduct of Endlessness.

一切合同，种种法门，得无差误。名**离痴乱行**。

“When everything is equally in accord, one never makes mistakes among the various Dharma doors. This is called the Conduct of Freedom from Deluded Confusion.

则于同中，显现群异。一一异相，各各见同。名**善现行**。

“Then within what is identical, myriad differences appear; the characteristics of every difference are seen, one and all, in identity. This is called the Conduct of Wholesome Manifestation.

如是乃至十方虚空满足微尘，一一尘中现十方界。现尘现界，不相留碍。名**无著行**。

“This continues until it includes all the dust motes that fill up empty space throughout the ten directions. In each and every mote of dust there appear the worlds of the ten directions. And yet the appearance of dust motes and the appearance of worlds do not interfere with one another. This is called the Conduct of Non-Attachment.

种种现前，咸是第一波罗密多。名**尊重行**。

“Everything that appears before one is the foremost paramita. This is called the Conduct of Veneration. 如是圆融，能成十方诸佛轨则。名**善法行**。

“With such perfect fusion, one can model one-self after all the Buddhas of the ten directions. This is called the Conduct of Wholesome Dharma.

一一皆是清淨无漏，一真无为，性本然故。名**真实行**。

“To then be pure and without outflows in each and every way is the primary truth, which is unconditioned, the essence of the nature. This is called the Conduct of True Actuality.

9.7 十回向 (Ten transferences)

阿难。是善男子，满足神通，成佛事已。纯洁精真，远诸留患。当度众生，灭除度相。回无为心，向涅槃路。名**救护一切众生离众生相回向**。

“Ananda, when these good men replete with spiritual penetrations, have done the Buddhas’ work, are totally pure and absolutely true, and remain distant from obstacles and calamities, then they take living beings across while casting aside the appearance of taking them across. They transform the unconditioned mind and go toward the path of Nirvana. This is called the Transference of Saving and Protecting Living Beings, while apart from the Appearance of Living Beings.

坏其可坏。远离诸离。名**不坏回向**。

“To destroy what should be destroyed and to remain far removed from what should be left behind is called the Transference of Indestructibility.

本觉湛然。觉齐佛觉。名**等一切佛回向**。

“Fundamental enlightenment is profound indeed, an enlightenment equal to the Buddhas’ enlightenment. This is called the Transference of Sameness with All Buddhas.

精真发明，地如佛地。名**至一切处回向**。

“When absolute truth is discovered, one’s level is the same as the level of all Buddhas. This is called the Transference of Reaching All Places.

世界如来。互相涉入，得无挂碍。名**无尽功德藏回向**。

“Worlds and Thus Come Ones include one another without any obstruction. This is called the Transference of a Treasury of Inexhaustible Merit and Virtue.

于同佛地，地中各各生清淨因。依因发挥，取涅槃道。名**随顺平等善根回向**。

“Since they are identical with the Buddha-ground, they create causes which are pure at each and every level. Brilliance emanates from them as they rely on these causes, and they go straight down the path to Nirvana. This is called the Transference of Following in Accord with the Identity of All Good Roots.

真根既成。十方众生皆我本性。性圆成就，不失众生。名**随顺等观一切众生回向**。

“When the true roots are set down, then all living beings in the ten directions are my own nature. Not a single being is lost, as this nature is successfully perfected. This is called the Transference or Contemplating All Living Beings Equally.

即一切法，离一切相。唯即与离，二无所著。名**真如相回向**。

“All dharmas are themselves apart from all appearances, and yet there is no attachment either to their existence or to separation from them. This is called the Transference of the Appearance of True Suchness.

真得所如，十方无碍。名**无缚解脱回向**。

“That which is thus is truly obtained, and there is no obstruction throughout the ten directions. This is called the Transference of Unfettered Liberation.

性德圓成，法界量滅。名**法界無量回向**。

“When the virtue of the nature is perfectly accomplished, the boundaries of the dharma realm are destroyed. This is called the Transference of the Limitlessness of the Dharma Realm.

9.8 四地 (Four positions of additional practices)

阿難。是善男子，盡是清淨四十一心。次成四種妙圓加行。

“Ananda, when these good men have completely purified these forty-one minds, they further accomplish four kinds of wonderfully perfect additional practices.

即以佛覺用為己心，若出未出。猶如鑽火，欲然其木。名為**暖地**。

“When the enlightenment of a Buddha is just about to become a function of his own mind, it is on the verge of emerging but has not yet emerged, and so it can be compared to the point just before wood ignites when it is drilled to produce fire. Therefore it is called the Level of Heat.

又以己心成佛所履，若依非依。如登高山，身入虛空，下有微碍。名為**頂地**。

“He continues on with his mind, treading where the Buddhas tread, as if relying and yet not. It is as if he were climbing a lofty mountain, to the point where his body is in space but there remains a slight obstruction beneath him. Therefore it is called the Level of the Summit.

心佛二同，善得中道。如忍事人，非懷非出。名為**忍地**。

“When the mind and the Buddha are two and yet the same, he has well obtained the Middle Way. He is like someone who endures something when it seems impossible to either hold it in or let it out. Therefore it is called the Level of Patience.

數量銷滅。迷覺中道，二無所目。名**世第一地**。

“When numbers are destroyed, there are no such designations as the Middle Way or as confusion and enlightenment; this is called the Level of Being First in the World.

9.9 十地 (Ten grounds)

阿難。是善男子，于大菩提善得通达，觉通如来，尽佛境界。名**欢喜地**。

“Ananda, these good men have successfully penetrated through to Great Bodhi. Their enlightenment is entirely like the Thus Come One’s. They have fathomed the state of Buddhahood. This is called the Ground of Happiness.

异性入同，同性亦灭。名**离垢地**。

“The differences enter into identity; the identity is destroyed. This is called the Ground of Leaving Filth.

净极明生。名**发光地**。

“At the point of ultimate purity, brightness comes forth. This is called the Ground of Emitting Light. 明极觉满。名**焰慧地**。

“When the brightness becomes ultimate, enlightenment is full. This is called the Ground of Blazing Wisdom.

一切同异所不能至。名**难胜地**。

“No identity or difference can be attained. This is called the Ground of Invincibility.

无为真如性净明露。名**现前地**。

“With unconditioned True Suchness, the nature is spotless, and brightness is revealed. This is called the Ground of Manifestation.

尽真如际。名**远行地**。

“Coming to the farthest limits of True Suchness is called the Ground of Traveling Far.

一真如心。名**不动地**。

“The single mind of True Suchness is called the Ground of Immovability.

发真如用。名**善慧地**

“Bringing forth the function of True Suchness is called the Ground of Good Wisdom.

阿难。是诸菩萨，从此已往，修习毕功，功德圆满。亦自此地名**修习位**。

“Ananda, all Bodhisattvas at this point and beyond have reached the effortless way in their cultivation. Their merit and virtue are perfected, and so all the previous positions are also called the Level of Cultivation.

慈阴妙云，覆涅槃海。名**法云地**。

“Then with a wonderful cloud of compassionate protection one covers the Sea of Nirvana. This is called the Ground of the Dharma Cloud.

9.10 等觉 (Equal and wonderful enlightenment)

如来逆流，如是菩萨顺行而至，觉际入交。名为**等觉**。

“The Thus Come Ones counter the flow as the Bodhisattvas thus reach this point through compliance with practice. Their enlightenments intermingle; it is therefore called Equal Enlightenment.

阿难。从干慧心至等觉已，是觉始获金刚心中初干慧地，

“Ananda, the enlightenment which encompasses the mind of dry wisdom through to the culmination of Equal Enlightenment is the initial attainment of the Vajra Mind. This constitutes the level of Initial Dry Wisdom.

如是重重单复十二，方尽妙觉，成无上道。

“Thus there are totals of twelve single and grouped levels. At last they reach Wonderful Enlightenment and accomplish the Unsurpassed Way.

是种种地，皆以金刚观察如幻十种深喻。奢摩他中，用诸如来毗婆舍那，清净修证，渐次深入

“At all these levels they use vajra contemplation of the ten profound analogies for the ways in which things are like an illusion. In Shamatha they use the ‘Thus Come Ones’ Vipashyana to cultivate them purely, to be certified to them, and to gradually enter them more and more deeply.

阿难。如是皆以三增进故，善能成就五十五位真菩提路。

“Ananda, because they put to use the three means of advancement throughout all of them, they are well able to accomplish the fifty-five stages of the True Bodhi Path.

作是观者，名为正观。若他观者，名为邪观。

“This manner of contemplation is called ‘proper contemplation.’ Contemplation other than this is called ‘deviant contemplation.’”

9.11 经名 (Names of the sutra)

尔时文殊师利法王子，在大众中，即从座起，顶礼佛足，而白佛言：“当何名是经。我及众生云何奉持。

Then Dharma Prince Manjushri arose from his seat, and in the midst of the assembly he bowed at the Buddha’s feet and said to the Buddha, “What is the name of this sutra and how should we and all living beings uphold it?”

佛告文殊师利：“是经名大佛顶悉怛多般怛罗无上宝印，十方如来清净海眼。

The Buddha told Manjushri, “This sutra is called ‘The Summit, Syi Dan Dwo Bwo Da La, and Unsurpassed Precious Seal of the Seal of the Great Buddha, and the Pure, Clear, Ocean-Like Eye of the Thus Comes Ones of the Ten Directions.’”

亦名救护亲因，度脱阿难，及此会中性比丘尼，得菩提心，入遍知海。

“It is also called ‘The Cause for Saving a Relative’: to rescue Ananda and the Bhikshuni Nature, who is now in this assembly, so that they obtain the Bodhi mind and enter the sea of pervasive knowledge.

亦名如来密因修证了义。

“It is also called ‘The Tathagata’s Secret Cause of Cultivation, His Certification to the Complete Meaning.’”

亦名大方广妙莲华王，十方佛母陀罗尼咒。

“It is also called ‘The Great Pervasive Method, the Wonderful Lotus Flower King, the Dharani Mantra which is the Mother Of All Buddhas Of the Ten Directions.’

亦名灌顶章句，诸菩萨万行首楞严。

“It is also called ‘The Foremost Shurangama, Sections and Phrases for Anointing the Crown of the Head, and All Bodhisattvas’ Myriad Practices.’

汝当奉持。

“Thus should you respectfully uphold it.”

说是语已。即时阿难及诸大众，得蒙如来开示密印般怛罗义。兼闻此经了义名目。

After this was said, Ananda and all in the great assembly immediately received the Thus Come One’s instruction in the secret seal, the meaning of Bwo Da La, and heard these names for the complete meaning of this sutra.

顿悟禅那修进圣位。增上妙理，心虑虚凝。

They were suddenly enlightened to dhyana, advanced in their cultivation to the sagely position, and increased their understanding of the wonderful principle. Their minds were focused and serene.

断除三界修心六品微细烦恼。

Ananda cut off and cast aside six sections of subtle afflictions in his cultivation of the mind in the Triple Realm.

10 七道 (Seven destinies)

即从座起，顶礼佛足，合掌恭敬而白佛言：“大威德世尊。慈音无遮。善开众生微细沈惑。令我今日身心快然，得大饶益。

He arose from his seat, bowed at the Buddha’s feet, placed his palms together respectfully, and said to the Buddha, “The Great, Awesome and Virtuous World Honored One, whose compassionate sound knows no limit, has well instructed living beings as to their extremely subtle submersion in delusion and has caused me on this day to become blissful in body and mind and to obtain enormous benefit.

世尊。若此妙明真净妙心，本来遍圆。如是乃至大地草木，蠕动含灵，本元真如，即是如来成佛真体。

“World Honored One, if the wonderful brightness, of this truly pure and wonderful mind is basically all-pervading, then everything on the great earth, including the grasses and trees, the wriggling worms and tiny forms of life are originally True Suchness and are themselves the Thus Come One - the Buddha’s true body.

佛体真实，云何复有地狱、饿鬼、畜生、修罗、人、天、等道。世尊。此道为复本来自有。为是众生妄习生起。

“Since the Buddha’s body is true and real, how can there also be hells, hungry ghosts, animals, asuras, humans, gods, and other paths of rebirth? World Honored One, do these paths exist naturally of themselves, or are they created by living beings’ falseness and habits?

世尊。如宝莲香比丘尼，持菩萨戒，私行淫欲。妄言行淫非杀非偷，无有业报。发是语已，先于女根生大猛火，后于节节猛火烧然，堕无间狱。

“World Honored One, the bhikshuni Precious Lotus Fragrance, for example, received the Bodhisattva Precepts and then indulged in lustful desire, saying that sexual acts did not involve killing or stealing and that they carried no karmic retribution. But after saying this, her female organs caught fire, and then the raging blaze spread throughout all her joints as she fell into the Unintermittent Hell alive.

琉璃大王。善星比丘。琉璃为诛瞿昙族姓。善星妄说一切法空。生身陷入阿鼻地狱。

“And there were the Mighty King Crystal and the Bhikshu Good Stars. Crystal exterminated the Gautama clan and Good Stars lied and said that all dharmas are empty. They both sank into the Unintermittent Hell alive.

此诸地狱，为有定处，为复自然，彼彼发业，各各私受。惟垂大慈，开发童蒙。令诸一切持戒众生，闻决定义，欢喜顶戴，谨洁无犯。

“Are these hells fixed places, or do they arise spontaneously? Is it that each individual undergoes whatever kind of karma he or she creates? I only hope the Buddha will be compassionate and instruct those of us who do not understand this. May he cause all beings who uphold the precepts to positively and respectfully receive this determination upon hearing it and be careful and clear, free from any violations.”

佛告阿难：“快哉此问。令诸众生不入邪见。汝今谛听。当为汝说。

The Buddha said to Ananda, “What a good question! You want to keep all living beings from entering into deviant views. You should listen attentively now and I will explain this matter for you.

阿难。一切众生实本真净。因彼妄见，有妄习生。因此分开内分外分。

“Actually, Ananda, all living beings are fundamentally true and pure, but because of their false views they give rise to the falseness of habits, which are divided into an internal aspect and an external aspect.

10.0.1 内分 (Internal secretion)

阿难。内分即是众生分内。因诸爱染，发起妄情。情积不休，能生爱水。

“Ananda, the internal aspect refers to what occurs inside living beings. Because of love and defilement, they produce the falseness of emotions. When these emotions accumulate without cease, they can create the fluids of love.

是故众生，心忆珍羞，口中水出。心忆前人，或怜或恨，目中泪盈。贪求财宝，心发爱涎，举体光润。心著行淫，男女二根，自然流液。

“That is why living beings’ mouths water when they think about delicious food. When they think about a deceased person, either with fondness or with anger, tears will flow from their eyes. When they are greedy for wealth and jewels, a current of lust will course through their hearts. When confronted with a smooth and supple body, their minds become attached to lustful conduct and from both male and female organs will come spontaneous secretions.

阿难。诸爱虽别，流结是同。润湿不升，自然从坠。此名内分。

“Ananda, although the kinds of love differ, their flow and oppression is the same. With this moisture, one cannot ascend, but will naturally fall. This is called the ‘internal aspect.’

10.0.2 外分 (External secretion)

阿难。外分即是众生分外。因诸渴仰，发明虚想。想积不休能生胜气。

“Ananda, the external aspect refers to what happens outside living beings. Because of longing and yearning, they invent the fallacy of discursive thought. When this reasoning accumulates without cease, it can create ascending vapors.

是故众生，心持禁戒，举身轻清。心持咒印，顾雄毅。心欲生天，梦想飞举。心存佛国，圣境冥现。事善知识，自轻身命。

“That is why when living beings uphold the prohibitive precepts in their minds, their bodies will be buoyant and feel light and clear. When they uphold mantra seals in their minds, they will command a heroic and resolute perspective. When they have the desire in their minds to be born in the heavens, in their dreams they will have thoughts of flying and ascending. When they cherish the Buddhlands in their minds, then the sagely realms will appear in a shimmering vision, and they will serve the good and wise advisors with little thought for their own lives.

阿难。诸想虽别，轻举是同。飞动不沈，自然超越。此名外分。

“Ananda, although the thought varies, the lightness and uplifting is the same. With flight and ascension, one will not sink, but will naturally become transcendent. This is called the ‘external aspect.’

10.0.3 二习相交 (Mixing)

阿难。一切世间生死相续。生从顺习。死从变流。临命终时，未舍暖触，一生善恶俱时顿现，死逆生顺，二习相交。

“Ananda, all beings in the world are caught up in the continuity of birth and death. Birth happens because of their habitual tendencies; death comes through flow and change. When they are on the verge of dying, but when the final warmth has not left their bodies, all the good and evil they have done in that life suddenly and simultaneously manifests. They experience the intermingling of two habits: an abhorrence of death and an attraction to life.

纯想即飞，必生天上。若飞心中，兼福兼慧，及与净愿，自然心开，见十方佛，一切净土，随愿往生。

“Endowed solely with thought, they will fly and can certainly be reborn in the heavens above. If they fly from the heart, and if they have blessings and wisdom, as well as pure vows, then their hearts will spontaneously open and they will see the Buddhas of the ten directions and all their pure lands and they will be reborn in whichever one they wish.

情少想多，轻举非远。即为飞仙，大力鬼王、飞行夜叉、地行罗刹、游于四天，所去无碍。

“When they have more thought than emotion, they are not quite as ethereal and so they become flying immortals, great mighty ghost kings, space traveling-yakshas, or earth-traveling rakshasas who roam the form heavens, going where they please without obstruction.

其中若有善愿善心，护持我法。或护禁戒，随持戒人。或护神咒，随持咒者。或护禅定，保绥法忍。是等亲住如来座下。

“Among them may be some with good vows and good hearts who protect and uphold my Dharma. Perhaps they protect the pure precepts by following and supporting those who hold precepts. Perhaps they protect spiritual mantras by following and supporting those who hold mantras. Perhaps they protect Chan samadhi by guarding and comforting those who are patient with dharmas. These beings are close at hand beneath the Thus Come One's seat.

情想均等，不飞不坠，生于人间。想明斯聪。情幽斯钝。

“When their thought and emotion are of equal proportions, they cannot fly and they do not fall, but are born in the human realm. If their thought is bright, their wits are keen. If their emotion is dark, their wits are dull.

情多想少，流入横生，重为毛群，轻为羽族。

“When they have more emotion than thought, they enter the animal realm. With heavier emotion, they become fur-bearing beasts; with lighter emotion, they become winged creatures.

七情三想，沉下水轮，生于火际，受气猛火，身为饿鬼，常被焚烧，水能害己，无食无饮，经百千劫。

“When they have seventy percent emotion and thirty percent thought, they fall beneath the wheel of water into the regions of fire, where they come into contact with steam which is itself like a terrible blaze. In the bodies of hungry ghosts, they are constantly burned by that fire. Even water harms them, and they have nothing to eat or drink for hundreds of thousands of kalpas.

九情一想，下洞火轮，身入风火二交过地，轻生有间，重生无间，二种地狱。

“When they have ninety percent emotion and ten percent thought, they fall through the wheel of fire until their bodies enter wind and fire, in a region where the two interact. With lighter emotion they are born in the intermittent hell; with heavier emotion they are born in the Unintermittent Hell.

纯情即沈，入阿鼻狱。若沉心中，有谤大乘，毁佛禁戒，诬妄说法，虚贪信施，滥膺恭敬，五逆十重，更生十方阿鼻地狱。

“When they are possessed entirely of emotion, they sink into the Avichi Hell. If the emotion has gone into their hearts so that they slander the Great Vehicle, defame the Buddha's pure precepts, speak crazy and false dharma, are greedy for offerings from the faithful, recklessly accept the respect of others, commit the five rebellious acts and the ten major offenses, then they are further reborn in Avichi Hells throughout the ten directions.

循造恶业，虽则自招。众同分中，兼有元地。

“Although one receives one’s due according to the evil karma one has created, a group can undergo an identical lot, and there are definite places where it occurs.

10.1 狱 (Destiny of hells)

阿难。此等皆是彼诸众生自业所感。造十习因。受六交报。

“Ananda, it all comes from the karmic responses which living beings themselves invoke. They create ten habitual causes and undergo six interacting retributions.

10.1.1 十因 (Ten causes)

(淫 (Sex)) 云何十因。阿难。一者、淫习交接，发于相磨。研磨不休，如是故有大猛火光，于中发动。如人以手自相摩触，暖相现前。

“What are the ten causes? Ananda, the first consists of habits of lust and reciprocal interactions which give rise to mutual rubbing. When this rubbing continues without cease, it produces a tremendous raging fire within which movement occurs, just as warmth arises between a person’s hands when he rubs them together.

二习相然，故有铁床铜柱诸事。

“Because these two habits set each other ablaze, there come into being the iron bed, the copper pillar, and other such experiences.

是故十方一切如来，色目行淫，同名欲火。菩萨见欲，如避火坑。

“Therefore the Thus Come Ones of the ten directions look upon the practice of lust and name it the ‘fire of desire.’ Bodhisattvas avoid desire as they would a fiery pit.

(贪 (Greedy)) 二者、贪习交计，发于相吸。吸揽不止，如是故有积寒坚冰，于中冻冽。如人以口吸缩风气，有冷触生。

“The second consists of habits of greed and intermingled scheming which give rise to a suction. When this suction becomes dominant and incessant, it produces intense cold and solid ice where freezing occurs, just as a sensation of cold is experienced when a person draws in a blast of wind through his mouth.

二习相陵，故有吒吒、波波、罗罗、青赤白莲、寒冰、等事。

“Because these two habits clash together, there come into being chattering, whimpering and shuddering; blue, red, and white lotuses; cold and ice; and other such experiences.

是故十方一切如来，色目多求，同名贪水。菩萨见贪，如避瘴海。

“Therefore the Thus Come Ones of the ten directions look upon excessive seeking and name it ‘the water of greed.’ Bodhisattvas avoid greed as they would a sea of pestilence.

(慢 (Arrogance)) 三者、慢习交陵，发于相恃。驰流不息，如是故有腾逸奔波，积波为水。如人口舌自相绵味，因而水发。

“The third consists of habits of arrogance and resulting friction which give rise to mutual intimidation. When it accelerates without cease, it produces torrents and rapids which create restless waves of water, just as water is produced when a person continuously works his tongue in an effort to taste flavors.

二习相鼓，故有血河、灰河、热沙、毒海、融铜、灌吞诸事。

“Because these two habits incite one another, there come into being the River of Blood, the River of Ashes, the Burning Sand, the Poisonous Sea, the Molten Copper which is poured over one or which must be swallowed, and other such experiences.

是故十方一切如来，色目我慢，名饮痴水。菩萨见慢，如避巨溺。

“Therefore, the Thus Come Ones of the ten directions look upon self-satisfaction and name it ‘drinking the water of stupidity.’ Bodhisattvas avoid arrogance as they would a huge deluge.

(嗔 (Hate)) 四者、嗔习交冲，发于相忤。忤结不息心热发火，铸气为金。

“The fourth consists of habits of hatred which give rise to mutual defiance. When this defiance binds one without cease, one’s heart becomes so hot that it catches fire, and the molten vapor turns into metal.如是故有刀山、铁捆、剑树、剑轮、斧钺、枪锯。如人衔冤，杀气飞动。

“From it is produced the Mountain of Knives, the Iron Cudgel, the Tree of Swords, the Wheel of Swords, Axes and Halberds, and Spears and Saws. It is like the intent to kill surging forth when a person meets a mortal enemy, so that he is roused to action.

二习相击，故有宫割斩斫，刺槌击诸事。

“Because these two habits clash with one another, there come into being castration and hacking, beheading and mutilation, filing and sticking, flogging and beating, and other such experiences.

是故十方一切如来，色目嗔恚，名利刀剑。菩萨见嗔，如避诛戮。

“Therefore, the Thus Come Ones of the ten directions look upon hatred and name it ‘sharp knives and swords.’ Bodhisattvas avoid hatred as they would their own execution.

(**诈 (Deceive)**) 五者、诈习交诱，发于相调。引起不住，如是故有绳木绞校。如水浸田。草木生长。

“The fifth consists of habits of deception and misleading involvements which give rise to mutual guile. When such maneuvering continues without cease, it produces the ropes and wood of a gallows for hanging, like the grass and trees that grow when water saturates a field.

二习相延，故有械枷锁鞭杖棒诸事。

“Because the two habits perpetuate one another, there come into being handcuffs and fetters, cangues and locks, whips and clubs, sticks and cudgels, and other such experiences.

是故十方一切如来，色目奸伪，同名谗贼。菩萨见诈，如畏豺狼。

“Therefore, the Thus Come Ones of the ten directions look upon deception and name it a ‘treacherous crook.’ Bodhisattvas fear deception as they would a savage wolf.

(**逛 (Fraudulence)**) 六者、逛习交欺，发于相罔。诬罔不止，飞心造奸。

“The sixth consists of habits of lying and combined fraudulence which give rise to mutual cheating. When false accusations continue without cease, one becomes adept at corruption.

如是故有尘土屎尿，秽污不净。如尘随风，各无所见。

“From this there come into being Dust and Dirt, Excrement and Urine, filth, stench, and impurities. It is like the obscuring of everyone’s vision when the dust is stirred up by the wind.

二习相加，故有没溺腾掷，飞坠漂沦诸事。

“Because these two habits augment one another, there come into being Sinking and Drowning, Tossing and Pitching, Flying and Falling, Floating and Submerging, and other such experiences.

是故十方一切如来，色目欺逛，同名劫杀。菩萨见逛，如践蛇虺。

“Therefore, the Thus Come Ones of the ten directions look upon lying and name it ‘robbery and murder.’ Bodhisattvas regard lying as they would treading on a venomous snake.

(**怨 (Animosity)**) 七者、怨习交嫌，发于衔恨。如是故有飞石投砾，桷贮车槛，瓮盛囊扑。如阴毒人，怀抱畜恶。

“The seventh consists of habits of animosity and interconnected enmity which give rise to grievances. From this there come into being Flying Rocks, Thrown Stones, Caskets and Closets, Cages on Wheels, Jars and Containers, and Bags and Rods. It is like someone harming others secretly - he harbors, cherishes, and nurtures evil.

二习相吞，故有投掷擒捉，击射抛撮诸事。

“Because these two habits swallow one another up, there come into being Tossing and Pitching, Seizing and Apprehending, Striking and Shooting, Casting Away and Pinching, and other such experiences.

是故十方一切如来，色目怨家，名违害鬼。菩萨见怨，如饮鸩酒。

“Therefore, the Thus Come Ones of the ten directions look upon animosity and name it a ‘disobedient and harmful ghost.’ Bodhisattvas regard animosity as they would drinking poisonous wine.

(**见 (See)**) 八者、见习交明，如萨迦耶，见戒禁取，邪悟诸业，发于违拒，出生相反。如是故有王使主吏，证执文籍。如行路人，来往相见。

“The eighth consists of habits of views and the admixture of understandings, such as satkayadrishti, views, moral prohibitions, grasping, and deviant insight into various kinds of karma, which bring about opposition and produce mutual antagonism. From them there come into being court officials, deputies, certifiers, and registrars. They are like people traveling on a road, who meet each other coming and going.

二习相交，故有勘问权诈、考讯推鞠、察访、披究、照明、善恶童子，手执文簿辞辩诸事。

“Because these two habits influence one another, there come into being official inquiries, baited questions, examinations, interrogations, public investigations, exposure, the youths who record good and evil, carrying the record books of the offenders’ arguments and rationalizations, and other such experiences.

是故十方一切如来，色目恶见，同名见坑。菩萨见诸虚妄遍执，如临毒壑。

“Therefore, the Thus Come Ones of the ten directions look upon evil views and name them the ‘pit of views.’ Bodhisattvas regard having false and one-sided views as they would standing on the edge of a steep ravine full of poison.

(枉 (Injustice)) 九者、枉习交加，发于诬谤。如是故有合山合石，碾 耕磨。如谗贼人，逼枉良善。

“The ninth consists of the habits of injustice and their interconnected support of one another; they result in instigating false charges and libeling. From them are produced crushing between mountains, crushing between rocks, stone rollers, stone grinders, plowing, and pulverizing. It is like a slanderous villain who engages in persecuting good people unjustly.

二习相排，故有押捺捶按，蹙漉衡度诸事。

“Because these two habits join ranks, there come into being pressing and pushing, bludgeons and compulsion, squeezing and straining, weighing and measuring, and other such experiences.

是故十方一切如来，色目怨谤，同名谗虎。菩萨见枉，如遭霹雳。

“Therefore, the Thus Come Ones of the ten directions look upon harmful accusations and name them ‘a treacherous tiger.’ Bodhisattvas regard injustice as they would a bolt of lightning.

(讼 (Litigation)) 十者、讼习交，发于藏覆。如是故有鉴见照烛。如于日中，不能藏影。

“The tenth consists of the habits of litigation and the mutual disputations which give rise to covering. From them there are produced a look in the mirror and illumination by the lamp. It is like being in direct sunlight: there is no way one can hide one’s shadow.

二习相陈，故有恶友、业镜、火珠、披露宿业，对验诸事。

“Because these two habits bicker back and forth, there come into being evil companions, the mirror of karma, the fiery pearl, exposure of past karma, inquests, and other such experiences.

是故十方一切如来，色目覆藏，同名阴贼。菩萨观覆，如戴高山，履于巨海。

“Therefore, all the Thus Come Ones of the ten directions look upon covering and name it a ‘yin villain.’ Bodhisattvas regard covering as they would having to carry a mountain atop their heads while walking upon the sea.

10.1.2 六报 (Six retributions)

云何六报。阿难。一切众生六识造业。所招恶报，从六根出。

“What are the six retributions? Ananda, living beings create karma with their six consciousnesses. The evil retributions they call down upon themselves come from the six sense organs.

云何恶报从六根出。一者见报招引恶果。此见业交，则临终时，先见猛火满十方界。亡者神识，飞坠乘烟，入无间狱。

“What are the evil retributions that arise from the six sense organs? The first is the retribution of seeing, which beckons one and leads one to evil ends. The karma of seeing intermingles, so that at the time of death one first sees a raging conflagration which fills the ten directions. The deceased one’s spiritual consciousness takes flight, but then falls. Riding on a wisp of smoke, it enters the Unintermittent Hell.

(见 (See)) 发明二相。一者明见，则能遍见种种恶物，生无量畏。二者暗见，寂然不见，生无量恐。

“There, it is aware of two appearances. One is a perception of brightness in which can be seen all sorts of evil things, and it gives rise to boundless fear. The other is a perception of darkness in which there is total stillness and no sight, and it experiences boundless terror.

如是见火。烧听，能为镬汤烔铜。烧息，能为黑烟紫焰。烧味，能为焦丸铁糜。烧触，能为热灰炉炭。烧心，能生星火迸洒，煽鼓空界。

“When the fire that comes from seeing burns the sense of hearing, it becomes cauldrons of boiling water and molten copper. When it burns the breath, it becomes black smoke and purple fumes. When it burns the sense of taste, it becomes scorching hot pellets and molten iron gruel. When it burns the sense of

touch, it becomes white-hot embers and glowing coals. When it burns the mind, it becomes stars of fire that shower everywhere and whip up and inflame the entire realm of space.

(闻 (Hear)) 二者、闻报招引恶果。此闻业交，则临终时，先见波涛没溺天地。亡者神识，降注乘流，入无间狱。

“The second is the retribution of hearing, which beckons one and leads one to evil ends. The karma of hearing intermingles, and thus at the time of death one first sees gigantic waves that drown heaven and earth. The deceased one's spiritual consciousness falls into the water and rides the current into the Unintermittent Hell.

发明二相。一者开听。听种种闹，精神茅乱。二者闭听，寂无所闻，幽魄沉没。

“There, it is aware of two sensations. One is open hearing, in which it hears all sorts of noise and its essential spirit becomes confused. The other is closed hearing, in which there is total stillness and no hearing, and its soul sinks into oblivion.

如是闻波。注闻，则能为责为诘。注见，则能为雷为吼，为恶毒气。注息，则能为雨为雾，洒诸毒虫周满身体。注味，则能为脓为血，种种杂秽。注触，则能为畜为鬼，为粪为尿。注意，则能为电为雹，摧碎心魄。

“When the waves from hearing flow into the hearing, they become scolding and interrogation. When they flow into the seeing, they become thunder and roaring and evil poisonous vapors. When they flow into the breath, they become rain and fog that is permeated with poisonous organisms that entirely fill up the body. When they flow into the sense of taste, they become pus and blood and every kind of filth. When they flow into the sense of touch, they become animals and ghosts, and excrement and urine. When they flow into the mind, they become lightning and hail which ravage the heart and soul.

(嗅 (Smell)) 三者嗅报招引恶果。此嗅业交，则临终时，先见毒气充塞远近。亡者神识，从地踊出，入无间狱。

“The third is the retribution of smelling, which beckons one and leads one to evil ends. The karma of smelling intermingles, and thus at the time of death one first sees a poisonous smoke that permeates the atmosphere near and far. The deceased one's spiritual consciousness wells up out of the earth and enters the Unintermittent Hell.

发明二相。一者通闻，被诸恶气熏极心扰。二者塞闻，气掩不通，闷绝于地。如是嗅气。

“There, it is aware of two sensations. One is unobstructed smelling, in which it is thoroughly infused with the evil vapors and its mind becomes distressed. The other is obstructed smelling, in which its breath is cut off and there is no passage, and it lies stifled and suffocating on the ground.

冲息，则能为质为履冲见，则能为火为炬。冲听，则能为没为溺，为洋为沸。冲味，则能为馁为爽。冲触，则能为绽为烂，为大肉山，有百千眼，无量啞食。冲思，则能为灰为瘴，为飞砂沥击碎身体。

“When the vapor of smelling invades the breath, it becomes cross-examination and bearing witness. When it invades the seeing, it becomes fire and torches. When it invades the hearing, it becomes sinking and drowning, oceans, and bubbling cauldrons. When it invades the sense of taste, it becomes putrid or rancid foods. When it invades the sense of touch, it becomes ripping apart and beating to a pulp. It also becomes a huge mountain of flesh which has a hundred thousand eyes and which is sucked and fed upon by numberless worms. When it invades the mind, it becomes ashes, pestilent airs, and flying sand and gravel which cut the body to ribbons.

(味 (Taste)) 四者味报招引恶果。此味业交，则临终时，先见铁网猛焰炽烈，周覆世界。亡者神识，下透挂网，倒悬其头，入无间狱。

“The fourth is the retribution of tasting, which beckons one and leads one to evil ends. This karma of tasting intermingles, and thus at the time of death one first sees an iron net ablaze with a raging fire that covers over the entire world. The deceased one's spiritual consciousness passes down through this hanging net, and suspended upside down it enters the Unintermittent Hell.

发明二相。一者吸气，结成寒冰，冻裂身肉。二者吐气，飞为猛火，焦烂骨髓。

“There, it is aware of two sensations. One is a sucking air which congeals into ice so that it freezes the flesh of his body. The other is a spitting blast of air which spews out a raging fire that roasts his bones and marrow to a pulp.

如是尝味。历尝，则能为承为忍。历见，则能为然金石。历听，则能为利兵刃。历息，则能为大铁笼，弥覆国土。历触，则能为弓为箭为弩为射。历思，则能为飞热铁从空雨下。

“When the tasting of flavors passes through the sense of taste, it becomes what must be acknowledged and what must be endured. When it passes through the seeing, it becomes burning metal and stones. When it passes through the hearing, it becomes sharp weapons and knives. When it passes through the sense of smell, it becomes a vast iron cage that encloses the entire land. When it passes through the sense of touch, it becomes bows and arrows, crossbows, and darts. When it passes through the mind, it becomes flying pieces of molten iron that rain down from out of space.

(触 (Touch)) 五者触报招引恶果。此触业交，则临终时，先见大山四面来合，无复出路。亡者神识，见大铁城，火蛇火狗，虎狼狮子，牛头狱卒，马头罗刹，手执枪矛，驱入城门，向无间狱。

“The fifth is the retribution of touching, which beckons one and leads one to evil ends. The karma of touching intermingles, and thus at the time of death one first sees huge mountains closing in on one from four sides, leaving no path of escape. The deceased one’s spiritual consciousness then sees a vast iron city. Fiery snakes and fiery dogs, wolves, lions, ox-headed jail keepers, and horse-headed rakshasas brandishing spears and lances drive it into the iron city toward the Unintermittent Hell.

发明二相。一者合触，合山逼体，骨肉血溃。二者离触，刀剑触身，心肝屠裂。

“There, it is aware of two sensations. One is touch that involves coming together, in which mountains come together to squeeze its body until its flesh, bones, and blood are totally dispersed. The other is touch that involves separation, in which knives and swords attack the body, ripping the heart and liver to shreds.

如是合触。历触，则能为道为观，为厅为案。历见，则能为烧为 。历听，则能为撞为击，为 为射。历息，则能为括为袋，为考为缚。历尝则能为耕为钳，为斩为截。历思则能为坠为飞，为煎为炙。

“When this touching passes through the sensation of touch, it becomes striking, binding, stabbing, and piercing. When it passes through the seeing, it becomes burning and scorching. When it passes through the hearing, it becomes questioning, investigating, court examinations, and interrogation. When it passes through the sense of smell, it becomes enclosures, bags, beating, and binding up. When it passes through the sense of taste, it becomes plowing, pinching, chopping, and severing. When it passes through the mind, it becomes falling, flying, frying, and broiling.

(思 (Think)) 六者思报招引恶果。此思业交，则临终时，先见恶风吹坏国土。亡者神识，被吹上空，旋落乘风，堕无间狱。

“The sixth is the retribution of thinking, which beckons one and leads one to evil ends. The karma of thinking intermingles, and thus at the time of death one first sees a foul wind which devastates the land. The deceased one’s spiritual consciousness is blown up into space, and then, spiraling downward, it rides that wind straight into the Unintermittent Hell.

发明二相。一者不觉，迷极则荒，奔走不息。二者不迷，觉知则苦，无量煎烧，痛深难忍。

“There, it is aware of two sensations. One is extreme confusion, which causes it to be frantic and to race about ceaselessly. The other is not confusion, but rather an acute awareness which causes it to suffer from endless roasting and burning, the extreme pain of which is difficult to bear.

如是邪思。结思，则能为方为所。结见，则能为鉴为证。结听，则能为大合石，为冰为霜，为土为雾。结息，则能为大火车，火船火槛。结尝，则能为大叫唤，为悔为泣。结触，则能为大为小，为一日中万生万死，为偃为仰。

“When this deviant thought combines with thinking, it becomes locations and places. When it combines with seeing, it becomes inspection and testimonies. When it combines with hearing, it becomes huge crushing rocks, ice and frost, dirt and fog. When it combines with smelling, it becomes a great fiery car, a fiery boat, and a fiery jail. When it combines with tasting, it becomes loud calling, wailing, and regretful crying. When it combines with touch, it becomes sensations of large and small, where ten thousand births and ten thousands deaths are endured every day, and of lying with one’s face to the ground.

阿难。是名地狱十因六果。皆是众生迷妄所造。

“Ananda, these are called the ten causes and six retributions of the hells, which are all created by the confusion and falseness of living beings.

若诸众生，恶业圆造。入阿鼻狱，受无量苦，经无量劫。

“If living beings create this evil karma simultaneously, they enter the Avichi Hell and endure limitless suffering, passing through limitless kalpas.

六根各造。及彼所作兼境兼根，是人则入八无间狱。

“If each of the six sense organs creates them and if what is done includes each state and each sense organ, then the person will enter the Eight Unintermittent Hells.

身口意三，作杀盗淫。是人则入十八地狱。

“If the three karmas of body, mouth, and mind commit acts of killing, stealing, and lust, the person will enter the eighteen hells.

三业不兼，中间或为一杀一盗，是人则入三十六地狱。

“If the three karmas are not all involved, and there is perhaps just one act of killing and/or of stealing, then the person must enter the Thirty-six Hells.

见见一根，单犯一业，是人则入一百八地狱。

“If the sense organ of sight alone commits just one karmic offense, then the person must enter the one hundred and eight hells.

由是众生别作别造。于世界中入同分地。妄想发生，非本来有。

“Because of this, living beings who do certain things create certain karma, and so in the world they enter collective hells, which arise from false thinking and which originally are not there at all.

10.2 形 (Destiny of ghosts)

复次阿难。是诸众生，非破律仪，犯菩萨戒，毁佛涅槃，诸余杂业，历劫烧然，后还罪毕，受诸鬼形。

“And then, Ananda, after the living beings who have slandered and destroyed rules and deportment, violated the Bodhisattva precepts, slandered the Buddha's Nirvana, and created various other kinds of karma, pass through many kalpas of being burned in the inferno, they finally finish paying for their offenses and are reborn as ghosts.

若于本因贪物为罪。是人罪毕，遇物成形，名为怪鬼。

“If greed for material objects was the original cause that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters material objects, and he is called a strange ghost.

贪色为罪。是人罪毕，遇风成形，名为魃鬼。

“If it was greed for lust that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters the wind, and he is called a drought-ghost.

贪惑为罪。是人罪毕，遇畜成形，名为魅鬼。

“If it was greed to lie that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters an animal, and he is called a mei ghost.

贪恨为罪。是人罪毕，遇虫成形，名蛊毒鬼。

“If it was greed for hatred that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters worms, and he is called a ku poison ghost.

贪忆为罪。是人罪毕，遇衰成形，名为疔鬼。

“If it was greed for animosity that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters degeneration, and he is called a pestilence ghost.

贪傲为罪。是人罪毕，遇气成形，名为饿鬼。

“If it was greed to be arrogant that made the person commit offenses, then after he has finished paying for his crimes, he takes shape when he encounters gases, and he is called a hungry ghost.

贪罔为罪。是人罪毕，遇幽为形，名为魔鬼。

“If it was greed to be unjust to others that made the person commit offenses, then after he has finished paying for his crimes, he takes shape when he encounters darkness, and he is called a paralysis ghost.

贪明为罪。是人罪毕，遇精为形，名魍魉鬼。

“If it was greed for views that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters essential energy, and he is called a wang-liang ghost.

贪成为罪。是人罪毕，遇明为形，名役使鬼。

“If it was greed for deception that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters brightness, and he is called a servant ghost.

贪党为罪。是人罪毕，遇人为形，名传送鬼。

“If it was greed to be litigious that made the person commit offenses, then, after he has finished paying for his crimes, he takes shape when he encounters people, and he is called a messenger ghost.

阿难。是人皆以纯情坠落，业火烧干，上出为鬼。此等皆是自妄想业之所招引。若悟菩提，则妙圆明本无所有。

“Ananda, such a person's fall is due to his totally emotional level of functioning. When his karmic fire has burned out, he will rise up to be reborn as a ghost. This is occasioned by his own karma of false thinking. If he awakens to Bodhi, then in the wonderful perfect brightness there isn't anything at all.

10.3 畜 (Destiny of animals)

复次阿难。鬼业既尽，则情与想二俱成空。方于世间与元负人，怨对相值。身为畜生，酬其宿债。

“Moreover, Ananda, when his karma as a ghost is ended, the problem of emotion as opposed to discursive thought is resolved. At that point he must pay back in kind what he borrowed from others to resolve those grievances. He is born into the body of an animal to repay his debts from past lives.

物怪之鬼，物销报尽，生于世间，多为梟类。

“The retribution of the strange ghost of material objects is finished when the object is destroyed and it is reborn in the world, usually as a species of owl.

风魃之鬼，风销报尽，生于世间，多为咎征。

“The retribution of the drought ghost of the wind is finished when the wind subsides, and it is reborn in the world, usually as a species of weird creature which gives inauspicious prognostications.

一切异类畜魅之鬼，畜死报尽，生于世间，多为狐类。

“The retribution of the mei ghost of an animal is finished when the animal dies, and it is reborn in the world, usually as a species of fox.

虫蛊之鬼，蛊灭报尽，生于世间，多为毒类。

“The retribution of the ku ghost in the form of worms is finished when the ku is exhausted, and it is reborn in the world, usually as a species of venomous creature.

衰疔之鬼，衰穷报尽，生于世间，多为蛔类。

“The retribution of a pestilence ghost found in degeneration is finished when the degeneration is complete, and it is reborn in the world, usually as a species of tapeworm.

受气之鬼，气销报尽，生于世间，多为食类。

“The retribution of the ghost which takes shape in gases is finished when the gases are gone, and it is then reborn in the world, usually as a species of eating animal.

绵幽之鬼，幽销报尽，生于世间，多为服类。

“The retribution of the ghost of prolonged darkness is finished when the darkness ends, and it is then reborn in the world, usually as a species of animal used for clothing or service.

和精之鬼，和销报尽，生于世间，多为应类。

“The retribution of the ghost which unites with energy is finished when the union dissolves, and it is then reborn in the world, usually as a species of migratory creature.

明灵之鬼，明灭报尽，生于世间，多为休征。

“The retribution of the ghost of brightness and intellect is finished when the brightness disappears, and it is then reborn in the world, usually as a species of auspicious creature.

一切诸类依人之鬼，人亡报尽，生于世间，多为循类。

“The retribution of the ghost that relies on a person is finished when the person dies, and it is then reborn in the world, usually as a species of domestic animal.

阿难。是等皆以业火干枯，酬其宿债，傍为畜生。此等亦皆自虚妄业之所招引。若悟菩提，则此妄缘本无所有。

“Ananda, all this is due to the burning out of his karmic fire in payment for his debts from past lives. The rebirth as an animal is also occasioned by his own false and empty karma. If he awakens to Bodhi, then fundamentally none of these false conditions will exist at all.

如汝所言宝莲香等，及琉璃王，善星比丘。如是恶业，本自发明。非从天降。亦非地出。亦非人与。自妄所招，还自来受。菩提心中，皆为浮虚妄想凝结。

“You mentioned Precious Lotus Fragrance, King Crystal, and Bhikshu Good Stars. Evil karma such as theirs was created by them alone. It did not fall down out of the heavens or well up from the earth, nor was it imposed upon them by some person. Their own falseness brought it into being, and so they themselves have to undergo it. In the Bodhi mind, it is empty and false - a cohesion of false thoughts.

10.4 人 (Destiny of human)

复次阿难。从是畜生酬偿先债。若彼酬者分越所酬。此等众生，还复为人，反征其剩。

“Moreover, Ananda, if while repaying his past debts by undergoing rebirth as an animal, such a living being pays back more than he owed, he will then be reborn as a human to rectify the excess.

如彼有力兼有福德。则于人中不舍人身，酬还彼力。若无福者，还为畜生，偿彼余直。

“If he is a person with strength, blessings, and virtue, then once he is in the human realm, he will not have to lose his human rebirth after what is owed him is restored. But if he lacks blessings, then he will return to the animal realm to continue repaying his debts.

阿难当知。若用钱物，或役其力，偿足自停。

“Ananda, you should know that once the debt is paid, whether with money, material goods, or manual labor, the process of repayment naturally comes to an end.

如于中间，杀彼身命，或食其肉。如是乃至经微尘劫，相食相诛。犹如转轮，互为高下，

“But if in the process he took the lives of other beings or ate their flesh, then he continues in the same way, passing through kalpas as many as motes of fine dust, taking turns devouring and being slaughtered in a cycle that sends him up and down endlessly.

无有休息。除奢摩他及佛出世，不可停寝。

“There is no way to put a stop to it, except through Shamatha or through a Buddha's coming to the world.

汝今应知。彼枭伦者，酬足复形，生人道中，参合顽类。

“You should know that when owls and their kind have paid back their debts, they regain their original form and are born as people, but among those who are corrupt and obstinate.

彼咎征者，酬足复形，生人道中，参合异类。

“When creatures that are inauspicious have paid back their debts, they regain their original form and are born as people, but among those who are abnormal.

彼狐伦者，酬足复形，生人道中，参于庸类。

“When foxes have paid back their debts, they regain their original forms and are born as people, but among those who are simpletons.

彼毒伦者，酬足复形，生人道中，参合很类。

“When creatures of the venomous category have paid back their debts, they regain their original form and are born as people, but among those who are hateful.

彼蛔伦者，酬足复形，生人道中，参合微类。

“When tapeworms and their like have paid back their debts, they regain their original form and are born as people, but among those who are lowly.

彼食伦者，酬足复形，生人道中，参合柔类。

“When the edible types of creatures have paid back their debts, they regain their original form and are reborn as people, but among those who are weak.

彼服伦者，酬足复形，生人道中，参合劳类。

“When creatures that are used for clothing or service have paid back their debts, they regain their original form and are reborn as people, but among those who do hard labor.

彼应伦者，酬足复形，生人道中，参于文类。

“When creatures that migrate have paid back their debts, they regain their original form and are reborn as people among those who are literate.

彼休征者，酬足复形，生人道中，参合明类。

“When auspicious creatures have paid back their debts, they regain their original form and are reborn as people among those who are intelligent.

彼诸循伦，酬足复形，生人道中，参于达类。

“When domestic animals have paid back their debts, they regain their original form and are reborn as people among those who are well-informed.

阿难。是等皆以宿债毕酬，复形人道。皆无始来业计颠倒，相生相杀。不遇如来，不闻正法，于尘劳中法尔轮转。此辈名为可怜愍者。

“Ananda, these are all beings that have finished paying back former debts and are born again in the human realm. They are involved in a beginningless scheme of karma and being upside-down in which their lives are spent killing one another and being killed by one another. They do not get to meet the Thus Come One or hear the Proper Dharma. They just abide in the wearisome dust, passing through a repetitive cycle. Such people can truly be called pitiful.

10.5 仙 (Destiny of immortals)

阿难。复有从人，不依正觉修三摩地。别修妄念，存想固形。游于山林人不及处。有十种仙。

“Furthermore, Ananda, there are people who do not rely on proper enlightenment to cultivate samadhi, but cultivate in some special way that is based on their false thinking. Holding to the idea of perpetuating their physical bodies, they roam in the mountains and forests in places people do not go and become ten kinds of immortals.

阿难。彼诸众生，坚固服饵而不休息，食道圆成，名地行仙。

“Ananda, some living beings with unflagging resolution make themselves strong with doses of medicine. When they have perfected this method of ingestion, they are known as earth-traveling immortals.

坚固草木而不休息。药道圆成，名飞行仙。

“Some of these beings with unflagging resolution make themselves strong through the use of grasses and herbs. When they have perfected this method of taking herbs, they are known as flying immortals.

坚固金石而不休息。化道圆成，名游行仙。

“Some of these beings with unflagging resolution make themselves strong through the use of metal and stone. When they have perfected this method of transformation, they are known as roaming immortals.

坚固动止而不休息。气精圆成，名空行仙。

“Some of these beings with unflagging resolution make themselves strong through movement and cessation. When they have perfected their breath and essence, they are known as space-traveling immortals.

坚固津液而不休息。润德圆成，名天行仙。

“Some beings with unflagging resolution make themselves strong by using the flow of saliva. When they have perfected the virtues of this moisture, they are known as heaven-traveling immortals.

坚固精色而不休息。吸粹圆成，名通行仙。

“Some beings with unflagging resolution make themselves strong with the essence of sun and moon. When they have perfected the inhalation of this purity, they are known as immortals of penetrating conduct.

坚固咒禁而不休息。术法圆成，名道行仙。

“Some beings with unflagging resolution make themselves strong through mantras and prohibitions. When they have perfected these spells and dharmas, they are known as immortals with Way-conduct.

坚固思念而不休息。思忆圆成，名照行仙。

“Some beings with unflagging resolution make themselves strong through the use of thought-processes. When they have perfected thought and memory, they are known as immortals with illumining conduct.

坚固交遘而不休息。感应圆成，名精行仙。

“Some beings with unflagging resolution make themselves strong through intercourse. When they have perfected the response, they are known as immortals with essential conduct.

坚固变化而不休息。觉悟圆成，名绝行仙。

“Some beings with unflagging resolution make themselves strong through transformations and changes. When they have perfected their awakening, they are known as immortals of absolute conduct.

阿难。是等皆于人中炼心，不修正觉。别得生理，寿千万岁。休止深山或大海岛，绝于人境。斯亦轮回妄想流转。不修三昧。报尽还来，散入诸趣。

“Ananda, these are all people who smelt their minds but do not cultivate proper enlightenment. They obtain some special principle of life and can live for thousands or tens of thousands of years. They retire deep into the mountains or onto islands in the sea and cut themselves off from the human realm. However, they are still part of the turning wheel, because they flow and turn according to their false thinking and do not cultivate samadhi. When their reward is finished, they must still return and enter the various destinies.

10.6 天 (Destiny of gods)

阿难。诸世间人，不求常住。未能舍诸妻妾恩爱。

“Ananda, there are many people in the world who do not seek what is eternal and who cannot yet renounce the kindness and love they feel for their wives.

10.6.1 六天 (Six heavens)

于邪淫中，心不流逸。澄莹生明。命终之后，邻于日月。如是一类，名四天王天。

“But they have no interest in deviant sexual activity and so develop a purity and produce light. When their life ends, they draw near the sun and moon and are among those born in the Heaven of the Four Kings.

于己妻房，淫爱微薄。于净居时，不得全味。命终之后，超日月明，居人间顶。如是一类，名忉利天。

“Those whose sexual love for their wives is slight, but who have not yet obtained the entire flavor of dwelling in purity, transcend the light of sun and moon at the end of their lives, and reside at the summit of the human realm. They are among those born in the Trayastrimsha Heaven.

逢欲暂交，去无思忆。于人间世，动少静多。命终之后，于虚空中朗然安住。日月光明，上照不及。是诸人等自有光明。如是一类，名须焰摩天。

“Those who become temporarily involved when they meet with desire but who forget about it when it is finished, and who, while in the human realm, are active less and quiet more, abide at the end of their lives in light and emptiness where the illumination of sun and moon does not reach. These beings have their own light, and they are among those born in the Suyama Heaven.

一切时静。有应触来，未能违戾。命终之后，上升精微，不接下界诸人天境。乃至劫坏，三灾不及。如是一类，名兜率陀天。

“Those who are quiet all the time, but who are not yet able to resist when stimulated by contact, ascend at the end of their lives to a subtle and ethereal place; they will not be drawn into the lower realms. The destruction of the realms of humans and gods and the obliteration of kalpas by the three disasters will not reach them, for they are among those born in the Tushita Heaven.

我无欲心，应汝行事。于横陈时，味如嚼蜡。命终之后，生越化地。如是一类，名乐变化天。

“Those who are devoid of desire, but who will engage in it for the sake of their partner, even though the flavor of doing so is like the flavor of chewing wax, are born at the end of their lives in a place of transcending transformations. They are among those born in the Heaven of Bliss by Transformation.

无世间心，同世行事。于行事交，了然超越。命终之后，遍能出超化无化境。如是一类，名他化自在天。

“Those who have no kind of worldly thoughts while doing what worldly people do, who are lucid and beyond such activity while involved in it, are capable at the end of their lives of entirely transcending states

where transformations may be present and may be lacking. They are among those born in the Heaven of the Comfort from Others' Transformations.

阿难。如是六天，形虽出动，心迹尚交。自此已还，名为欲界。

“Ananda, thus it is that although they have transcended the physical in these six heavens, the traces of their minds still become involved. For that they will have to pay in person. These are called the Six Desire Heavens.

10.6.2 初禅 (First dhyana)

[卷九] 阿难。世间一切所修心人，不假禅那，无有智慧。但能执身不行淫欲。若行若坐，想念俱无。爱染不生，无留欲界。是人应念身为梵侣。如是一类，名梵众天。

“Ananda, all those in the world who cultivate their minds but do not avail themselves of dhyana and so have no wisdom, can only control their bodies so as to not engage in sexual desire. Whether walking or sitting, or in their thoughts, they are totally devoid of it. Since they do not give rise to defiling love, they do not remain in the realm of desire. These people can, in response to their thought, take on the bodies of Brahma beings. They are among those in the Heaven of the Multitudes of Brahma.

欲习既除，离欲心现。于诸律仪，爱乐随顺。是人应时能行梵德。如是一类，名梵辅天。

“In those whose hearts of desire have already been cast aside, the mind apart from desire manifests. They have a fond regard for the rules of discipline and delight in being in accord with them. These people can practice the Brahma virtue at all times, and they are among those in the Heaven of the Ministers of Brahma.

身心妙圆，威仪不缺。清净禁戒，加以明悟。是人应时能统梵众，为大梵王。如是一类，名大梵天。

“Those whose bodies and minds are wonderfully perfect, and whose awesome deportment is not in the least deficient, are pure in the prohibitive precepts and have a thorough understanding of them as well. At all times these people can govern the Brahma multitudes as great Brahma lords, and they are among those in the Great Brahma Heaven.

阿难。此三胜流，一切苦恼所不能逼。虽非正修真三摩地。清净心中，诸漏不动。名为初禅。

“Ananda, those who flow to these three superior levels will not be oppressed by any suffering or affliction. Although they have not developed proper samadhi, their minds are pure to the point that they are not moved by outflows. This is called the First Dhyana.

10.6.3 二禅 (Second dhyana)

阿难。其次梵天，统摄梵人，圆满梵行。澄心不动，寂湛生光。如是一类，名少光天。

“Ananda, those beyond the Brahma heavens gather in and govern the Brahma beings, for their Brahma conduct is perfect and fulfilled. Unmoving and with settled minds, they produce light in profound stillness, and they are among those in the Heaven of Lesser Light.

光光相然，照耀无尽，映十方界，遍成琉璃，如是一类，名无量光天。

“Those whose lights illumine each other in an endless dazzling blaze shine throughout the realms of the ten directions so that everything becomes like crystal. They are among those in the Heaven of Limitless Light.

吸持圆光，成就教体。发化清净，应用无尽。如是一类，名光音天。

“Those who take in and hold the light to perfection accomplish the substance of the teaching. Creating and transforming the purity into endless responses and functions, they are among those in the Light-Sound Heaven.

阿难。此三胜流，一切忧悬所不能逼。虽非正修真三摩地。清净心中，粗漏已伏。名为二禅。

“Ananda, those who flow to these three superior levels will not be oppressed by worries or vexations. Although they have not developed proper samadhi, their minds are pure to the point that they have subdued their coarser outflows. This is called the Second Dhyana.

10.6.4 三禅 (Third dhyana)

阿难。如是天人，圆光成音，披音露妙，发成精行，通寂灭乐。如是一类，名少净天。

“Ananda, heavenly beings for whom the perfection of light has become sound and who further open out the sound to disclose its wonder discover a subtler level of practice. They penetrate to the bliss of still extinction and are among those in the Heaven of Lesser Purity.

净空现前，引发无际，身心轻安，成寂灭乐。如是一类，名无量净天。

“Those in whom the emptiness of purity manifests are led to discover its boundlessness. Their bodies and minds experience light ease, and they accomplish the bliss of still extinction. They are among those in the Heaven of Limitless Purity.

世界身心，一切圆净，净德成就，胜托现前，归寂灭乐。如是一类，名遍净天。

“Those for whom the world, the body, and the mind are all perfectly pure have accomplished the virtue of purity, and a superior level emerges. They return to the bliss of still extinction, and they are among those in the Heaven of Pervasive Purity.

阿难。此三胜流，具大随顺，身心安隐，得无量乐。虽非正得真三摩地。安隐心中，欢喜毕具。名为三禅。

“Ananda, those who flow to these three superior levels will be replete with great compliance. Their bodies and minds are at peace, and they obtain limitless bliss. Although they have not obtained proper samadhi, the joy within the tranquility of their minds is total. This is called the Third Dhyana.

10.6.5 四禅 (Fourth dhyana)

阿难。复次天人，不逼身心，苦因已尽。乐非常住，久必坏生。苦乐二心，俱时顿舍。粗重相灭，净福性生。如是一类，名福生天。

“Moreover, Ananda, heavenly beings whose bodies and minds are not oppressed put an end to the cause of suffering and realize that bliss is not permanent - that sooner or later it will come to an end. Suddenly they simultaneously renounce both thoughts of suffering and thoughts of bliss. Their coarse and heavy thoughts are extinguished, and they give rise to the nature of purity and blessings. They are among those in the heaven of the birth of blessings.

舍心圆融，胜解清静。福无遮中，得妙随顺，穷未来际。如是一类，名福爱天。

“Those whose renunciation of these thoughts is in perfect fusion gain a purity of superior understanding. Within these unimpeded blessings they obtain a wonderful compliance that extends to the bounds of the future. They are among those in the Blessed Love Heaven.

阿难。从是天中，有二歧路。若于先心，无量净光，福德圆明，修证而住。如是一类，名广果天。

“Ananda, from that heaven there are two ways to go. Those who extend the previous thought into limitless pure light, and who perfect and clarify their blessings and virtue, cultivate and are certified to one of these dwellings. They are among those in the Abundant Fruit Heaven.

若于先心，双厌苦乐，精研舍心，相续不断。圆穷舍道，身心俱灭。心虑灰凝，经五百劫。是人既以生灭为因。不能发明不生灭性。初半劫灭。后半劫生。如是一类，名无想天。阿难。

“Those who extend the previous thought into a dislike of both suffering and bliss, so that the intensity of their thought to renounce them continues without cease, will end up by totally renouncing the way. Their bodies and minds will become extinct; their thoughts will become like dead ashes. For five hundred aeons these beings will perpetuate the cause for production and extinction, being unable to discover the nature which is neither produced nor extinguished. During the first half of these aeons they will undergo extinction; during the second half they will experience production. They are among those in the Heaven of No Thought.

此四胜流，一切世间诸苦乐境所不能动。虽非无为真不动地。有所得心，功用纯熟。名为四禅。

“Ananda, those who flow to these four superior levels will not be moved by any suffering or bliss in any world. Although this is not the unconditioned or the true ground of non-moving, because they still

have the thought of obtaining something, their functioning is nonetheless quite advanced. This is called the Fourth Dhyana.

10.6.6 五不还天 (Five heavens of no return)

阿难。此中复有五不还天。于下界中九品习气，俱时灭尽。苦乐双忘。下无卜居。故于舍心众同分中，安立居处。

“Beyond these, Ananda, are the five heavens of no return. For those who have completely cut off the nine categories of habits in the lower realms, neither suffering nor bliss exist, and there is no regression to the lower levels. All whose minds have achieved this renunciation dwell in these heavens together.

阿难。苦乐两灭，斗心不交。如是一类，名无烦天。

“Ananda, those who have put an end to suffering and bliss and who do not get involved in the contention between such thoughts are among those in the Heaven of No Affliction.

机括独行，研交无地。如是一类，名无热天。

“Those who isolate their practice, whether in movement or in restraint, investigating the baselessness of that involvement, are among those in the Heaven of No Heat.

十方世界，妙见圆澄，更无尘象一切沈垢。如是一类，名善见天。

“Those whose vision is wonderfully perfect and clear, view the realms of the ten directions as free of defiling appearances and devoid of all dirt and filth. They are among those in the Heaven of Good View.

精见现前，陶铸无碍。如是一类，名善现天。

“Those whose subtle vision manifests as all their obstructions are refined away are among those in the Heaven of Good Manifestation.

究竟群几，穷色性性，入无边际。如是一类，名色究竟天。

“Those who reach the ultimately subtle level come to the end of the nature of form and emptiness and enter into a boundless realm. They are among those in the Heaven of Ultimate Form.

阿难。此不还天，彼诸四禅四位天王，独有钦闻，不能知见。如今世间旷野深山，圣道场地，皆阿罗汉所住持故，世间粗人所不能见。

“Ananda, those in the Four Dhyanas, and even the rulers of the gods at those four levels, can only pay their respects through having heard of the beings in the Heavens of No Return; they cannot know them or see them, just as the coarse people of the world cannot see the places where the Arhats abide in holy Way-places deep in the wild and mountainous areas.

阿难。是十八天，独行无交，未尽形累。自此已还，名为色界。

“Ananda, in these eighteen heavens are those who practice only non-involvement, and have not yet gotten rid of their shapes, as well as those who have reached the level of no return. This is called the Form Realm.

10.6.7 六处 (Six places)

复次阿难。从是有顶色边际中，其间复有二种歧路。若于舍心发明智慧，慧光圆通，便出尘界，成阿罗汉，入菩萨乘。如是一类，名为回心大阿罗汉。

“Furthermore, Ananda, from this summit of the form realm there are also two roads. Those who are intent upon renunciation discover wisdom. The light of their wisdom becomes perfect and penetrating, so that they can transcend the defiling realms, accomplish Arhatship, and enter the Bodhisattva Vehicle. They are among those called Great Arhats who have turned their minds around.

若在舍心，舍厌成就。觉身为碍，销碍入空。如是一类，名为空处。

“Those who dwell in the thought of renunciation and who succeed in renunciation and rejection, realize that their bodies are an obstacle. If they thereupon obliterate the obstacle and enter into emptiness, they are among those at the Station of Emptiness.

诸碍既销，无碍无灭。其中唯留阿赖耶识。全于末那半分微细。如是一类，名为识处。

“For those who have eradicated all obstacles, there is neither obstruction nor extinction. Then there remains only the alaya consciousness and half of the subtle functions of the manas. These beings are among those at the Station of Boundless Consciousness.

空色既亡，识心都灭。十方寂然，回无攸往。如是一类，名无所有处。

“Those who have already done away with emptiness and form eradicate the conscious mind as well. In the extensive tranquility of the ten directions there is nowhere at all to go. These beings are among those at the Station of Nothing Whatsoever.

识性不动，以灭穷研，于无尽中发宣尽性。如存不存。若尽非尽。如是一类，名为非想非非想处。

“When the nature of their consciousness does not move, within extinction they exhaustively investigate, within the endless they discern the end of the nature. It is as if it were there and yet not there, as if it were ended and yet not ended. They are among those at the Station of Neither Thought nor Non-Thought.

此等穷空，不尽空理。从不还天圣道穷者，如是一类，名不回心钝阿罗汉。若从无想诸外道天，穷空不归，迷漏无闻，便入轮转。

“These beings who delve exhaustively into emptiness, but never fathom the principle of emptiness, go from the heaven of no return down this road which is a dead end to sagehood. They are among those known as dull Arhats who do not turn their minds around. Just like those in the heaven of no thought and the heavens of externalists who become engrossed in emptiness and do not want to come back, these beings are confused, prone to outflows, and ignorant. They will accordingly enter the cycle of rebirth again.

阿难。是诸天上各各天人，则是凡夫业果酬答，答尽入轮。彼之天王，即是菩萨游三摩提，渐次增进，回向圣伦所修行路。

“Ananda, each and every being in all these heavens is ordinary. They are still answerable for their karmic retribution. When they have answered for their debts, they must once again enter rebirth. The lords of these heavens, how ever, are all Bodhisattvas who roam in samadhi. They gradually progress in their practice and make transferences to the way cultivated by all sages.

阿难。是四空天，身心灭尽，定性现前，无业果色。从此逮终，名无色界。

“Ananda, these are the Four Heavens of Emptiness, where the bodies and minds of the inhabitants are extinguished. The nature of concentration emerges, and they are free of the karmic retribution of form. This final group is called the Formless Realm.

此皆不了妙觉明心。积妄发生，妄有三界。中间妄随七趣沉溺。补特伽罗各从其类。

“The beings in all of them have not understood the wonderful enlightenment of the bright mind. Their accumulation of falseness brings into being false existence in the Three Realms. Within them they falsely follow along and become submerged in the seven destinies. As pudgalas, they gather together with their own species or kind.

10.7 阿修罗 (Destiny of asuras)

复次阿难。是三界中，复有四种阿修罗类。

“Furthermore, Ananda, there are four categories of asuras in the Triple Realm.

若于鬼道以护法力，乘通入空。此阿修罗从卵而生，鬼趣所摄。

“Those in the path of ghosts who use their strength to protect the Dharma and who can ride their spiritual penetrations to enter into emptiness are asuras born from eggs; they belong to the destiny of ghosts.

若于天中降德贬坠，其所卜居邻于日月。此阿修罗从胎而出，人趣所摄。

“Those who have fallen in virtue and have been dismissed from the heavens dwell in places near the sun and moon. They are asuras born from wombs and belong to the destiny of humans.

有修罗王执持世界，力洞无畏，能与梵王及天帝释四天争权。此阿修罗因变化有，天趣所摄。

“There are asura kings who uphold the world with a penetrating power and fearlessness. They fight for position with the Brahma Lord, the God Shakra, and the Four Heavenly Kings. These asuras come into being by transformation and belong to the destiny of gods.

阿难。别有一分下劣修罗。生大海心，沉水穴口，旦游虚空，暮归水宿，此阿修罗因湿气有，畜生趣摄。

“Ananda, there is another, baser category of asuras. They have thoughts of the great seas and live submerged in underwater caves. During the day they roam in emptiness; at night they return to their watery realm. These asuras come into being because of moisture and belong to the destiny of animals.

阿难。如是地狱、饿鬼、畜生、人及神仙、天洎修罗。精研七趣，皆是昏沉诸有为相。妄想受生。妄想随业。于妙圆明无作本心，皆如空华，元无所著。但一虚妄，更无根绪。

“Ananda, so it is that when the seven destinies of hell-dwellers, hungry ghosts, animals, people, spiritual immortals, gods, and asuras are investigated in detail, they are all found to be murky and embroiled in conditioned existence. Their births come from false thoughts. Their subsequent karma comes from false thoughts. Within the wonderful perfection of the fundamental mind that is without any doing, they are like strange flowers in space, for there is basically nothing to be attached to; they are entirely vain and false, and they have no source or beginning.

阿难。此等众生，不识本心，受此轮回，经无量劫，不得真净，皆由随顺杀盗淫故。反此三种。又则出生无杀盗淫。有名鬼伦。无名天趣。有无相倾，起轮回性。

“Ananda, these living beings, who do not recognize the fundamental mind, all undergo rebirth for limitless kalpas. They do not attain true purity, because they keep getting involved in killing, stealing, and lust, or because they counter them and are born according to their not killing, not stealing, and lack of lust. If these three karmas are present in them, they are born among the troops of ghosts. If they are free of these three karmas, they are born in the destiny of gods. The incessant fluctuation between the presence and absence of these karmas gives rise to the cycle of rebirth.

若得妙发三摩提者，则妙常寂。有无二无，无二亦灭。尚无不杀不偷不淫。云何更随杀盗淫事。

“For those who make the wonderful discovery of samadhi, neither the presence nor the absence of these karmas exists in that magnificent, eternal stillness; even their non-existence is done away with. Since the lack of killing, stealing, and lust is nonexistent, how could there be actual involvement in deeds of killing, stealing, and lust?

阿难。不断三业，各各有私。因各各私。众私同分，非无定处。自妄发生，生妄无因，无可寻究。

“Ananda, those who do not cut off the three karmas each have their own private share. Because each has a private share, private shares come to be accumulated, making collective portions. Their location is not arbitrary, yet they themselves are falsely produced. Since they are produced from falseness, they are basically without a cause, and thus they cannot be traced precisely.

汝勤修行，欲得菩提，要除三惑。不尽三惑，纵得神通，皆是世间有为功用。习气不灭，落于魔道。

“You should warn cultivators that they must get rid of these three delusions if they want to cultivate Bodhi. If they do not put an end to these three delusions, then even the spiritual penetrations they may attain are merely a worldly, conditioned function. If they do not extinguish these habits, they will fall into the path of demons.

虽欲除妄，倍加虚伪。如来说为可哀怜者。汝妄自造。非菩提咎。

“Although they wish to cast out the false, they become doubly deceptive instead. The Thus Come One says that such beings are pitiful. You have created this falseness yourself; it is not the fault of Bodhi.

作是说者，名为正说。若他说者，即魔王说。”

“An explanation such as this is proper speech. Any other explanation is the speech of demon kings.”

即时如来将罢法座。于师子床，揽七宝几，回紫金山，再来伫倚。普告大众及阿难言：

At that time, the Tathagata was preparing to leave the Dharma seat. From the lion throne, he extended his hand and placed it on a small table wrought of the seven precious things. But then he turned his body, which was the color of purple golden mountains, and leaned back, saying to everyone in the assembly and to Ananda:

11 五阴区宇 (The border of five skandas)

“汝等有学缘觉声闻，今日回心趣大菩提无上妙觉。吾今已说真修行法。

”Those of you with More to Learn, those Enlightened by Conditions, and those who are Hearers have now turned your minds to pursue the attainment of supreme Bodhi the unsurpassed, wonderful enlightenment. I have already taught you the true method of cultivation.

汝犹未识修奢摩他毗婆舍那微细魔事。魔境现前，汝不能识。洗心非正，落于邪见。

”You are still not aware of the subtle demonic events that can occur when you cultivate shamatha and vipashyana. If you cannot recognize a demonic state when it appears, it is because the cleansing of your mind has not been proper. You will then be engulfed by deviant views.

或汝阴魔。或复天魔。或著鬼神。或遭魑魅。心中不明，认贼为子。

”You may be troubled by a demon from your own skandhas or a demon from the heavens. Or you may be possessed by a ghost or spirit, or you may encounter a li ghost or a mei ghost. If your mind is not clear, you will mistake a thief for your own son.

又复于中得少为足。如第四禅无闻比丘，妄言证圣。天报已毕，衰相现前。谤阿罗汉身遭后有，堕阿鼻狱。

”It is also possible to feel satisfied after a small accomplishment, like the Unlearned Bhikshu who reached the Fourth Dhyana and claimed that he had realized sagehood. When his celestial reward ended and the signs of decay appeared, he slandered Arhatship as being subject to birth and death, and thus he fell into the Avichi Hell.

汝应谛听。吾今为汝仔细分别。”

”You should pay attention. I will now explain this for you in detail.”

阿难起立，并其会中同有学者，欢喜顶礼，伏听慈诲。

Ananda stood up and, with the others in the assembly who had More to Learn, bowed joyfully. They quieted themselves in order to listen to the compassionate instruction.

佛告阿难及诸大众：“汝等当知。有漏世界十二类生，本觉妙明觉圆心体，与十方佛无二无别。

The Buddha told Ananda and the whole assembly, “You should know that the twelve categories of beings in this world of outflows are endowed with a wonderfully bright, fundamental enlightenment - the enlightened, perfect substance of the mind which is not different from that of the Buddhas of the ten directions.

11.0.1 归元空殒 (One returns, all obliterates)

由汝妄想迷理为咎，痴爱发生。生发遍迷，故有空性。化迷不息，有世界生。则此十方微尘国土，非无漏者，皆是迷顽妄想安立。

“Due to the fault of false thinking and confusion about the truth, infatuation arises and makes your confusion all pervasive. Consequently, an emptiness appears. Worlds come into being as that confusion is ceaselessly transformed. Therefore, the lands that are not without outflows, as numerous as motes of dust throughout the ten directions, are all created as a result of confusion, dullness, and false thinking.

当知虚空生汝心内，犹如片云点太清里。况诸世界在虚空耶。

“You should know that the space created in your mind is like a wisp of cloud that dots the vast sky. How much smaller must all the worlds within that space be!

汝等一人发真归元，此十方空皆悉销殒。云何空中所有国土而不振裂。

“If even one person among you finds the truth and returns to the source, then all of space in the ten directions is obliterated. How could the worlds within that space fail to be destroyed as well?

汝辈修禅饰三摩地。十方菩萨，及诸无漏大阿罗汉，心精通吻，当处湛然。

“When you cultivate dhyana and attain samadhi, your mind tallies with the minds of the Bodhisattvas and the great Arhats of the ten directions who are free of outflows, and you abide in a state of profound purity.

一切魔王及与鬼神诸凡夫天，见其宫殿无故崩裂。大地振坼水陆飞腾，无不惊慑。凡夫昏暗，不觉迁讹。

“All the kings of demons, the ghosts and spirits, and the ordinary gods see their palaces collapse for no apparent reason. The earth quakes, and all the creatures in the water, on the land, and in the air, without exception, are frightened. Yet ordinary people who are sunk in dim confusion remain unaware of these changes.

彼等咸得五种神通，唯除漏尽，恋此尘劳。如何令汝摧裂其处。是故鬼神，及诸天魔，魍魎妖精，于三昧时，金来恼汝。

“All these beings have five kinds of spiritual powers; they lack only freedom from outflows, because they are still attached to worldly passions. How could they allow you to destroy their palaces? That is why the ghosts, spirits, celestial demons, sprites, and goblins come to disturb you when you are in samadhi.

然彼诸魔虽有大怒。彼尘劳内。汝妙觉中。如风吹光，如刀断水，了不相触。汝如沸汤，彼如坚冰，暖气渐邻，不日销殒。徒恃神力，但为其客。

“Although these demons possess tremendous enmity, they are in the grip of their worldly passions, while you are within wonderful enlightenment. They cannot affect you any more than a blowing wind can affect light or a knife can cut through water. You are like boiling water, while the demons are like solid ice which, in the presence of heat, soon melts away. Since they rely exclusively on spiritual powers, they are like mere guests.

成就破乱，由汝心中五阴主人。主人若迷，客得其便。

“They can succeed in their destructiveness through your mind, which is the host of the five skandhas. If the host becomes confused, the guests will be able to do as they please.

当处禅那，觉悟无惑，则彼魔事无奈汝何。阴销入明，则彼群邪咸受幽气。明能破暗，近自销殒。如何取留，扰乱禅定。

“When you are in dhyana, awakened, aware, and free of delusion, their demonic deeds can do nothing to you. As the skandhas dissolve, you enter the light. All those deviant hordes depend upon dark energy. Since light can destroy darkness, they would be destroyed if they drew near you. How could they dare linger and try to disrupt your dhyana-samadhi?

若不明悟，被阴所迷。则汝阿难必为魔子，成就魔人。

“If you were not clear and aware, but were confused by the skandhas, then you, Ananda, would surely become one of the demons; you would turn into a demonic being.

如摩登伽，殊为眇劣。彼唯咒汝，破佛律仪。八万行中，祇毁一戒。心清净故，尚未沦溺。

“Your encounter with Matangi's daughter was a minor incident. She cast a spell on you to make you break the Buddha's moral precepts. Still, among the eighty thousand modes of conduct, you violated only one precept. Because your mind was pure, all was not lost.

此乃隳汝宝觉全身。如宰臣家，忽逢籍没。宛转零落，无可哀救。

“This would be an attempt to completely destroy your precious enlightenment. Were it to succeed, you would become like the family of a senior government official who is suddenly exiled; his family wanders, bereft and alone, with no one to pity or rescue them.

11.1 色阴 (Form skandha)

阿难当知。汝坐道场，销落诸念。其念若尽，则诸离念一切精明。动静不移。忆忘如一。

“Ananda, you should know that as a cultivator sits in the Bodhimanda, he is doing away with all thoughts. When his thoughts come to an end, there will be nothing on his mind. This state of pure clarity will stay the same whether in movement or stillness, in remembrance or forgetfulness.

当住此处入三摩提。如明目人，处大幽暗，精性妙净，心未发光。此则名为色阴区宇。

“When he dwells in this place and enters samadhi, he is like a person with clear vision who finds himself in total darkness. Although his nature is wonderfully pure, his mind is not yet illuminated. This is the region of the form skandha.

若目明朗，十方洞开，无复幽黯，名色阴尽。是人则能超越劫浊。观其所由，坚固妄想以为其本。

“If his eyes become clear, he will then experience the ten directions as an open expanse, and the darkness will be gone. This is the end of the form skandha. He will then be able to transcend the turbidity of kalpas. Contemplating the cause of the form skandha, one sees that false thoughts of solidity are its source.

11.1.1 精明流溢前境 (Pure brightness merging into environment)

阿难。当在此中精研妙明，四大不织，少选之间，身能出碍。此名精明流溢前境。斯但功用暂得如是，非为圣证。不作圣心，名善境界。若作圣解，即受群邪。

“Ananda, at this point, as the person intently investigates that wondrous brightness, the four elements will no longer function together, and soon the body will be able to transcend obstructions. This state is called ‘the pure brightness merging into the environment.’ It is a temporary state in the course of cultivation and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

11.1.2 精明流溢形体 (Pure light surging through body)

阿难。复以此心精研妙明，其身内彻。是人忽然于其身内，拾出蛲蛔。身相宛然，亦无伤毁。此名精明流溢形体。斯但精行暂得如是，非为圣证。不作圣心，名善境界。若作圣解，即受群邪。

“Further, Ananda, as the person uses his mind to intently investigate that wondrous light, the light will pervade his body. Suddenly he will be able extract intestinal worms from his own body, yet his body will remain intact and unharmed. This state is called ‘the pure light surging through one’s physical body.’ It is a temporary state in the course of intense practice, and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

11.1.3 精魄递相离合 (Essence and souls alternately separating and uniting)

又以此心内外精研。其时魂魄意志精神，除执受身，余皆涉入，互为宾主。忽于空中闻说法声。或闻十方同敷密义。此名精魄递相离合，成就善种。暂得如是，非为圣证。不作圣心，名善境界。若作圣解，即受群邪。

“Further, as the person uses his mind to intently investigate inside and outside, his physical and spiritual souls, intellect, will, essence, and spirit will be able to interact with one another without affecting his body. They will take turns as host and guests. Then he may suddenly hear the Dharma being spoken in space, or perhaps he will hear esoteric truths being pronounced simultaneously throughout the ten directions. This state is called ‘the essence and souls alternately separating and uniting, and the planting of good seeds.’ It is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

11.1.4 心魂灵悟所染 (Mind and soul being instilled with spiritual awareness)

又以此心澄露皎彻，内光发明。十方遍作阎浮檀色。一切种类化为如来。于时忽见毗卢遮那，踞天光台，千佛围绕，百亿国土及与莲华，俱时出现。此名心魂灵悟所染，心光研明，照诸世界。暂得如是，非为圣证。不作圣心，名善境界。若作圣解，即受群邪。

“Further, when the person’s mind becomes clear, unveiled, bright, and penetrating, an internal light will shine forth and turn everything in the ten directions into the color of Jambu-river gold. All the various species of beings will be transformed into Tathagatas. Suddenly he will see Vairochana Buddha seated upon a platform of celestial light, surrounded by a thousand Buddhas, who simultaneously appear upon lotus blossoms in a hundred million lands. This state is called ‘the mind and soul being instilled with spiritual awareness.’ When he has investigated to the point of clarity, the light of his mind will shine upon

all worlds. This is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

11.1.5 抑按功力逾分 (Excessively subduing the mind)

又以此心精研妙明，观察不停，抑按降伏，制止超越。于时忽然十方虚空，成七宝色，或百宝色。同时遍满，不相留碍。青黄赤白，各各纯现。此名抑按功力逾分。暂得如是，非为圣证。不作圣心，名善境界。若作圣解，即受群邪。

“Further, as the person uses his mind to intently investigate that wondrous light, he will contemplate without pause, restraining and subduing his mind so that it does not go to extremes. Suddenly the space in the ten directions may take on the colors of the seven precious things or the colors of a hundred precious things, which simultaneously pervade everywhere without hindering one another. The blues, yellows, reds, and whites will each be clearly apparent. This state is called ‘excessively subduing the mind.’ It is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

11.1.6 心细 (Refining the mind)

又以此心研究澄彻，精光不乱。忽于夜半，在暗室内，见种种物，不殊白昼。而暗室物，亦不除灭。此名心细，密澄其见，所视洞幽。暂得如是，非为圣证。不作圣心，名善境界。若作圣解，即受群邪。

“Further, as the person uses his mind to investigate with clear discernment until the pure light no longer disperses, he will suddenly be able to see various things appear in a dark room at night, just as if it were daytime, while the objects that were already in the room do not disappear. This state is called ‘refining the mind and purifying the vision until one is able to see in the dark.’ It is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

11.1.7 尘并 (Merging of dusts)

又以此心圆入虚融，四体忽然同于草木，火烧刀斫，曾无所觉。又则火光不能烧。纵割其肉，犹如削木。此名尘并，排四大性，一向入纯。暂得如是，非为圣证。不作圣心，名善境界。若作圣解，即受群邪。

“Further, when his mind completely merges with emptiness, his four limbs will suddenly become like grass or wood, devoid of sensation even when burned by fire or cut with a knife. The burning of fire will not make his limbs hot and even when his flesh is cut, it will be like wood being whittled. This state is called ‘the merging of external states and the blending of the four elements into a uniform substance.’ It is a temporary state and does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons' influence.

11.1.8 想久化成 (Transformation of concentrated thoughts)

又以此心成就清静，净心功极，忽见大地十方山河皆成佛国，具足七宝，光明遍满。又见恒沙诸佛如来遍满空界，楼殿华丽。下见地狱，上观天宫，得无障碍。此名欣厌凝想日深，想久化成。非为圣证。不作圣心，名善境界。若作圣解，即受群邪。

“Further, when his mind accomplishes such purity that his skill in purifying the mind has reached its ultimate, he will suddenly see the earth, the mountains, and the rivers in the ten directions turn into Buddhalands replete with the seven precious things, their light shining everywhere. He will also see Buddhas, Tathagatas, as many as the sands of the Ganges, filling all of space. He will also see pavilions and palaces that are resplendent and beautiful. He will see the hells below and the celestial palaces above, all

without obstruction. This state is called ‘the gradual transformation of concentrated thoughts of fondness and loathing.’ It does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

11.1.9 迫心逼极飞出 (Suppressed and flies out)

又以此心研究深远。忽于中夜，遥见远方市井街巷，亲族眷属，或闻其语。此名迫心逼极飞出，故多隔见。非为圣证。不作圣心，名善境界。若作圣解，即受群邪。

“Further, as the person uses his mind to investigate what is profound and far away, he will suddenly be able to see distant places in the middle of the night. He will see city markets and community wells, streets and alleys, and relatives and friends, and he may hear their conversations. This state is called ‘having been suppressed to the utmost, the mind flies out and sees much that had been blocked from view.’ It does not indicate sagehood. If he does not think he has become a sage, then this will be a good state. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

11.1.10 邪心含受魑魅 (Improper mind)

又以此心研究精极。见善知识，形体变移。少选无端种种迁改。此名邪心含受魑魅。或遭天魔入其心腹。无端说法，通达妙义。非为圣证。不作圣心，魔事销歇。若作圣解，即受群邪。

“Further, as the person uses his mind to investigate to the utmost point, he may see a Good and Wise Advisor whose body undergoes changes. Within a brief interval, various transformations will occur which cannot be explained. This state is called ‘having an improper mind which is possessed by a li-ghost, a mei-ghost, or a celestial demon, and without reason speaking Dharma that fathoms wondrous truths.’ It does not indicate sagehood. If he does not think he has become a sage, then the demonic formations will subside. But if he considers himself a sage, then he will be vulnerable to the demons’ influence.

阿难。如是十种禅那现境，皆是色阴用心交互，故现斯事。

“Ananda, these ten states may occur in Dhyana as one’s mental effort interacts with the form skandha. 众生顽迷，不自忖量。逢此因缘，迷不自识，谓言登圣。大妄语成，堕无间狱。

“Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

汝等当依如来灭后，于末法中宣示斯义。无令天魔得其方便。保持覆护，成无上道。

“In the Dharma-ending Age, after the Tathagata enters Nirvana, all of you should rely on and proclaim this teaching. Do not let the demons of the heavens have their way. Offer protection so all can realize the unsurpassed Way.

11.2 受阴 (Feeling skandha)

阿难。彼善男子，修三摩提奢摩他中色阴尽者，见诸佛心，如明镜中显现其像。

Ananda, when the good person who is cultivating samadhi and shamatha has put an end to the form skandha, he can see the mind of all Buddhas as if seeing an image reflected in a clear mirror.

若有所得而未能用。犹如魔人，手足宛然，见闻不惑，心触客邪而不能动。

“He seems to have obtained something, but he cannot use it. In this he resembles a paralyzed person. His hands and feet are intact, his seeing and hearing are not distorted, and yet his mind has come under a deviant influence, so that he is unable to move. This is the region of the feeling skandha.

此则名为受阴区宇。若魔咎歇，其心离身，返观其面，去住自由，无复留碍，名受阴尽。是人则能超越见浊。观其所由，虚明妄想以为其本。

“Once the problem of paralysis subsides, his mind can then leave his body and look back upon his face. It can go or stay as it pleases without further hindrance. This is the end of the feeling skandha. This

person can then transcend the turbidity of views. Contemplating the cause of the feeling skandha, one sees that false thoughts of illusory clarity are its source.

11.2.1 功用抑摧过越

阿难。彼善男子，当在此中得大光耀。其心发明，内抑过分。忽于其处发无穷悲。如是乃至观见蚊虫，犹如赤子，心生怜愍，不觉流泪。

“Ananda, in this situation the good person experiences a brilliant light. As a result of the excessive internal pressure in his mind, he is suddenly overwhelmed with such boundless sadness that he looks upon even mosquitoes and gadflies as newborn children. He is filled with pity and unconsciously bursts into tears.

此名功用抑摧过越。悟则无咎，非为圣证。觉了不迷，久自销歇。

“This is called ‘overexertion in suppressing the mind in the course of cultivation.’ If he understands, then there is no error. This experience does not indicate sage-hood. If he realizes that and remains unconfused, then after a time it will disappear.

若作圣解，则有悲魔入其心腑。见人则悲，啼泣无限。失于正受，当从沦坠。

“But if he considers himself a sage, then a demon of sadness will enter his mind. Then, as soon as he sees someone, he will feel sad and cry uncontrollably. Lacking proper samadhi, he will certainly fall.

11.2.2 功用陵率过越

阿难。又彼定中诸善男子，见色阴销，受阴明白。胜相现前，感激过分。忽于其中生无限勇。其心猛利，志齐诸佛。谓三僧，一念能越。

“Further, Ananda, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. At that time he has a sublime vision and is overwhelmed with gratitude. In this situation, he suddenly evinces tremendous courage. His mind is bold and keen. He resolves to equal all Buddhas and says he can transcend three asamkhyeyas of eons in a single thought.

此名功用陵率过越。悟则无咎，非为圣证。

“This is called ‘being too anxious to excel in cultivation.’ If he understands, then there is no error. This experience does not indicate sagehood.

觉了不迷，久自销歇。若作圣解，则有狂魔入其心腑。见人则夸，我慢无比。其心乃至上不见佛，下不见人。失于正受，当从沦坠。

“If he realizes that and remains unconfused, then after a time it will disappear. But if he considers himself a sage, then a demon of insanity will enter his mind. As soon as he sees someone, he will boast about himself. He will become extraordinarily haughty, to the point that he recognizes no Buddha above him and no people below him. Lacking proper samadhi, he will certainly fall.

11.2.3 修心无慧自失

又彼定中诸善男子，见色阴销，受阴明白。前无新证，归失故居。智力衰微，入中隳地，回无所见。心中忽然生大枯渴。于一切时沈忆不散。将此以为勤精进相。

“Further, in this state of samadhi the good person sees the disintegration of the form skandha and understands the feeling skandha. With no new realization immediately ahead of him, and having lost his former status as well, his power of wisdom weakens, and he enters an impasse in which he sees nothing to anticipate. Suddenly a feeling of tremendous monotony and thirst arises in his mind. At all times he is fixated in memories that do not disperse. He mistakes this for a sign of diligence and vigor.

此名修心无慧自失。悟则无咎，非为圣证。

“This is called ‘cultivating the mind but losing oneself due to a lack of wisdom.’ If he understands, then there is no error. This experience does not indicate sagehood.

若作圣解，则有忆魔入其心腑。旦夕撮心，悬在一处。失于正受，当从沦坠。

“But if he considers himself a sage, then a demon of memory will enter his mind. Day and night it will hold his mind suspended in one place. Lacking proper samadhi, he will certainly fall.

11.2.4 用心亡失恒审

又彼定中诸善男子，见色阴销，受阴明白。慧力过定，失于猛利。以诸胜性怀于心中，自心已疑是卢舍那，得少为足。

“Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. His wisdom becomes stronger than his samadhi, and he mistakenly becomes impetuous. Cherishing the supremacy of his nature, he imagines that he is a Nishyanda (Buddha) and rests content with his minor achievement.

此名用心亡失恒审，溺于知见。悟则无咎，非为圣证。

“This is called ‘applying the mind, but straying away from constant examination and becoming pre-occupied with ideas and opinions.’ If he understands, then there is no error. This experience does not indicate sagehood.

若作圣解，则有下劣易知足魔，入其心腑。见人自言我得无上第一义谛。失于正受，当从沦坠。

“But if he considers himself a sage, then a lowly demon that is easily satisfied will enter his mind. As soon as he sees someone, he will announce, ‘I have realized the unsurpassed absolute truth.’ Lacking proper samadhi, he will certainly fall.

11.2.5 修行失于方便

又彼定中诸善男子，见色阴销，受阴明白。新证未获，故心已亡。历览二际，自生艰险。于心忽然生无尽忧。如坐铁床，如饮毒药，心不欲活。常求于人令害其命，早取解脱。

“Further, in this state of samadhi the good person sees the disintegration of the form skandha and understands the feeling skandha. He has not yet obtained any results, and his prior state of mind has already disappeared. Surveying the two extremes, he feels that he is in great danger. Suddenly he becomes greatly distraught, as if he were seated on the Iron Bed, or as if he has taken poison. He has no wish to go on living, and he is always asking people to take his life so he can be released sooner.

此名修行失于方便。悟则无咎，非为圣证。

“This is called ‘cultivating, but not understanding expedients.’ If he understands, then there is no error. This experience does not indicate sagehood.

若作圣解，则有一分常忧愁魔，入其心腑。手执刀剑，自割其肉，欣其舍寿。或常忧愁，走入山林，不耐见人。失于正受，当从沦坠。

“But if he considers himself a sage, then a demon of chronic depression will enter his mind. He may take up knives and swords and cut his own flesh, happily giving up his life. Or else, driven by constant anxiety, he may flee into the wilderness and be unwilling to see people. Lacking proper samadhi, he will certainly fall.

11.2.6 轻安无慧自禁

又彼定中诸善男子，见色阴销，受阴明白。处清净中，心安隐后，忽然自有无限喜生。心中欢悦，不能自止。

“Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. As he dwells in this purity, his mind is tranquil and at ease. Suddenly a feeling of boundless joy wells up in him. There is such bliss in his mind that he cannot contain it.

此名轻安无慧自禁。悟则无咎，非为圣证。

“This is called, ‘experiencing lightness and ease, but lacking the wisdom to control it.’ If he understands, then there is no error. This experience does not indicate sagehood.

若作圣解，则有一分好喜乐魔，入其心腑。见人则笑。于衢路傍自歌自舞。自谓已得无碍解脱。失于正受，当从沦坠。

“But if he considers himself a sage, then a demon that likes happiness will enter his mind. As soon as he sees someone, he will laugh. He will sing and dance in the streets. He will say that he has already attained unobstructed liberation. Lacking proper samadhi, he will certainly fall.

11.2.7 见胜无慧自救

又彼定中诸善男子，见色阴销，受阴明白。自谓已足，忽有无端大我慢起。如是乃至慢与过慢，及慢过慢，或增上慢，或卑劣慢，一时俱发。心中尚轻十方如来。何况下位声闻缘觉。

“Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. He says he is already satisfied. Suddenly, a feeling of unreasonable, intense self-satisfaction may arise in him. It may include pride, outrageous pride, haughty pride, overweening pride, and pride based on inferiority, all of which occur at once. In his mind, he even looks down on the Tathagatas of the ten directions, how much the more so on the lesser positions of Hearers and Those Enlightened by Conditions.

此名见胜无慧自救。悟则无咎，非为圣证。

“This is called ‘viewing oneself as supreme, but lacking the wisdom to save oneself.’ If he understands, then there is no error. This experience does not indicate sagehood.

若作圣解，则有一分大我慢魔，入其心腑。不礼塔庙，摧毁经像。谓檀越言，此是金铜，或是土木。经是树叶，或是（叠毛）华。肉身真常，不自恭敬，却崇土木，实为颠倒。其深信者，从其毁碎，埋弃地中。疑误众生入无间狱。失于正受，当从沦坠。

“But if he considers himself a sage, then a demon of intense arrogance will enter his mind. He will not bow to stupas or in temples. He will destroy Sutras and images. He will say to the Danapatis, ‘These are gold, bronze, clay, or wood. The Sutras are just leaves or cloth. The flesh body is what is real and eternal, but you don’t revere it; instead you venerate clay and wood. That is totally absurd.’ Those who have deep faith in him will follow him to destroy the images or bury them. He will mislead living beings so that they fall into the Relentless Hells. Lacking proper samadhi, he will certainly fall.

11.2.8 因慧获诸轻清

又彼定中诸善男子，见色阴销，受阴明白。于精明中，圆悟精理，得大随顺。其心忽生无量轻安。已言成圣得大自在。

“Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. In his refined understanding, he awakens completely to subtle principles. Everything is in accord with his wishes. He may suddenly experience limitless lightness and ease in his mind. He may say that he has become a sage and attained great self-mastery.

此名因慧获诸轻清。悟则无咎，非为圣证。

“This is called ‘attaining lightness and clarity due to wisdom.’ If he understands, then there is no error. This experience does not indicate sagehood.

若作圣解，则有一分好轻清魔，入其心腑。自谓满足，更不求进。此等多作无闻比丘。疑误众生，堕阿鼻狱。失于正受，当从沦坠。

“But if he considers himself a sage, then a demon that likes lightness and clarity will enter his mind. Claiming that he is already satisfied, he will not strive to make further progress. For the most part, such cultivators will become like the Unlearned Bhikshu. He will mislead living beings so that they will fall into the Avichi Hell. Lacking proper samadhi, he will certainly fall.

11.2.9 空心灭解

又彼定中诸善男子，见色阴销，受阴明白。于明悟中得虚明性。其中忽然归向永灭。拨无因果，一向入空。

“Further in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. In that clear awakening, he experiences an illusory clarity. Within that,

suddenly he may veer towards the view of eternal extinction, deny cause and effect, and take everything as empty. The thought of emptiness so predominates that he comes to believe that there is eternal extinction after death.

空心现前，乃至心生长断灭解。悟则无咎，非为圣证。

“[This is called ‘the mental state of samadhi dissolving so that one loses sight of what is right.’] If he understands, then there is no error. This experience does not indicate sagehood.

若作圣解，则有空魔入其心腑。乃谛持戒，名为小乘。菩萨悟空，有何持犯。其人常于信心檀越，饮酒啖肉，广行淫秽。因魔力故，摄其前人不生疑谛。鬼心久入，或食屎尿与酒肉等。一种俱空，破佛律仪，误入人罪。失于正受，当从沦坠。

“But if he considers himself a sage, then a demon of emptiness will enter his mind. He will slander the holding of precepts, calling it a ‘Small Vehicle Dharma.’ He will say, ‘Since Bodhisattvas have awakened to emptiness, what is there to hold or violate?’ This person, in the presence of his faithful danapatis, will often drink wine, eat meat, and engage in wanton lust. The power of the demon will keep his followers from doubting or denouncing him. After the ghost has possessed him for a long time, he may consume excrement and urine, or meat and wine, claiming that all such things are empty. He will break the Buddha’s moral precepts and mislead people into committing offenses. Lacking proper samadhi, he will certainly fall.

11.2.10 定境入心无慧自持

又彼定中诸善男子，见色阴销，受阴明白。味其虚明深入心骨。其心忽有无限爱生。爱极发狂，便为贪欲。

“Further, in this state of samadhi, the good person sees the disintegration of the form skandha and understands the feeling skandha. He savors the state of illusory clarity, and it deeply enters his mind and bones. Boundless love may suddenly well forth from his mind. When that love becomes extreme, he goes insane with greed and lust.

此名定境安顺入心，无慧自持，误入诸欲。悟则无咎，非为圣证。

“This is called ‘when an agreeable state of samadhi enters one’s mind, lacking the wisdom to control oneself and mistakenly engaging in lustful behavior.’ If he understands, then there is no error. This experience does not indicate sagehood.

若作圣解，则有欲魔入其心腑。一向说欲为菩提道。化诸白衣平等行欲。其行淫者，名持法子。神鬼力故，于末世中摄其凡愚，其数至百。如是乃至一百二百，或五六百多满千万。魔心生厌，离其身体。威德既无，陷于王难。疑误众生，入无间狱。失于正受，当从沦坠。

“But if he considers himself a sage, then a demon of desire will enter his mind. He will become an outspoken advocate of lust, calling it the Way to Bodhi. He will teach his lay followers to indiscriminately engage in acts of lust, calling those who commit acts of lust his Dharma heirs. The power of spirits and ghosts in the Ending Age will enable him to attract a following of ordinary, naive people numbering one hundred, two hundred, five or six hundred, or as many as one thousand or ten thousand. When the demon becomes bored, it will leave the person’s body. Once the person’s charisma is gone, he will run afoul of the law. He will mislead living beings, so that they fall into the Relentless Hells. Lacking proper samadhi, he will certainly fall.

阿难。如是十种禅那现境，皆是受阴用心交互，故现斯事。

“Ananda, all ten of these states may occur in dhyana as one’s mental effort interacts with the feeling skandha.

众生顽迷，不自忖量。逢此因缘，迷不自识，谓言登圣。大妄语成，堕无间狱。

“Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

汝等亦当将如来语，于我灭后传示末法。遍令众生开悟斯义。无令天魔得其方便。保持覆护，成无上道。

“In the Dharma-ending Age, after my Nirvana, all of you should pass on the Tathagata’s teachings, so that all living beings can awaken to their meaning. Do not let the demons of the heavens have their way. Offer protection so that all can realize the unsurpassed Way.

11.3 想阴 (Thinking skandha)

阿难。彼善男子修三摩提受阴尽者，虽未漏尽，心离其形，如鸟出笼，已能成就，从是凡身上历菩萨六十圣位。得意生身，随往无碍。

“Ananda, when the good person who is cultivating samadhi has put an end to the feeling skandha, although he has not achieved freedom from outflows, his mind can leave his body the way a bird escapes from a cage. From within his ordinary body, he already has the potential for ascending through the Bodhisattvas’ sixty levels of sagehood. He attains the ‘body produced by intent’ and can roam freely without obstruction.

譬如有人，熟寐 言。是人虽则无别所知。其言已成音韵伦次。令不寐者，咸悟其语。此则名为想阴区宇。

“This is like someone talking in his sleep. Although he does not know he is doing it, his words are clear, and his voice and inflection are all in order, so those who are awake can understand what he is saying. This is the region of the thinking skandha.

若动念尽，浮想销除。于觉明心，如去尘垢。一伦生死，首尾圆照，名想阴尽。是人则能超烦恼浊。观其所由，融通妄想以为其本。

“If he puts an end to his stirring thoughts and rids himself of superfluous thinking, it is as if he has purged defilement from the enlightened, understanding mind. Then he is perfectly clear about the births and deaths of all categories of beings from beginning to end. This is the end of the thinking skandha. He can then transcend the turbidity of afflictions. Contemplating the cause of the thinking skandha, one sees that interconnected false thoughts are its source.

11.3.1 怪

阿难。彼善男子受阴虚妙，不遭邪虑，圆定发明。三摩地中，心爱圆明，锐其精思贪求善巧。

“Ananda, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves its perfect brightness, so he sharpens his concentrated thought as he greedily seeks for cleverness and skill.

尔时天魔候得其便，飞精附人，口说经法。

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

其人不觉是其魔著，自言谓得无上涅。来彼求巧善男子处，敷座说法。其形斯须，或作比丘，令彼人见。或为帝释。或为妇女。或比丘尼。或寝暗室身有光明。

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks cleverness and skill, he arranges a seat and speaks the Dharma. In an instant, he may appear to be a Bhikshu, enabling that person to see him as such, or he may appear as Shakra, as a woman, or as a Bhikshuni; or his body may emit light as he sleeps in a dark room.

是人愚迷，惑为菩萨。信其教化，摇荡其心。破佛律仪，潜行贪欲。

“The good person is beguiled and fooled into thinking that the other is a Bodhisattva. He believes the other’s teachings and his mind is swayed. He breaks the Buddha’s moral precepts and covertly indulges his greedy desires.

口中好言灾祥变异。或言如来某处出世。或言劫火。或说刀兵。恐怖于人。令其家资，无故耗散。

“The other person is fond of speaking about calamities, auspicious events, and unusual changes. He may say that a Tathagata has appeared in the world at a certain place. He may speak of catastrophic fires

or wars, thus frightening people into squandering their family wealth without reason.

此名怪鬼年老成魔，恼乱是人。厌足心生，去彼人体。弟子与师，俱陷王难。

“This is a strange ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

汝当先觉，不入轮回。迷惑不知，堕无间狱。

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

11.3.2 魅

阿难。又善男子，受阴虚妙，不遭邪虑，圆定发明。三摩地中心爱，游荡，飞其精思，贪求经历。

“Further, Ananda, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves to roam about, so he lets his subtle thoughts fly out as he greedily seeks for adventure.

尔时天魔候得其便，飞精附人，口说经法。

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

其人亦不觉知魔著，亦言自得无上涅槃。来彼求游善男子处，敷座说法。自形无变。其听法者，忽自见身坐宝莲华，全体化成紫金光聚。一众听人，各各如是，得未曾有。

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks to roam, he arranges a seat and speaks the Dharma. His own body does not change its appearance, but those listening to the Dharma suddenly see themselves sitting on jeweled lotuses and their entire bodies transformed into clusters of purple-golden light. Each person in the audience experiences that state and feels he has obtained something unprecedented.

是人愚迷，惑为菩萨。淫逸其心，破佛律仪，潜行贪欲。

“The good person is beguiled and fooled into thinking the other is a Bodhisattva. Lust and laxity corrupt his mind. He breaks the Buddha's moral precepts and covertly indulges his greedy desires.

口中好言诸佛应世。某处某人，当是某佛化身来此。某人即是某菩萨等，来化人间。其人见故，心生倾渴，邪见密兴，种智销灭。

“The other person is fond of saying that Buddhas are appearing in the world. He claims that in a certain place a certain person is actually a transformation body of a certain Buddha. Or he says that a certain person is such and such a Bodhisattva who has come to teach humankind. People who witness this are filled with admiration. Their wrong views multiply, and their Wisdom of Modes is destroyed.

此名魅鬼年老成魔，恼乱是人。厌足心生，去彼人体。弟子与师。俱陷王难。

“This is a drought ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

汝当先觉，不入轮回。迷惑不知，堕无间狱。

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

11.3.3 魅

又善男子，受阴虚妙，不遭邪虑，圆定发明。三摩地中，心爱绵合，澄其精思，贪求契合。

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves spiritual oneness, so he clarifies his concentrated thought as he greedily seeks for union.

尔时天魔候得其便，飞精附人，口说经法。

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

其人实不觉知魔著，亦言自得无上涅槃。来彼求合善男子处，敷座说法。其形及彼听法之人，外无迁变。令其听者，未闻法前，心自开悟。念念移易。或得宿命。或有他心。或见地狱。或知人间善恶诸事。或口说偈。或自诵经。各各欢娱，得未曾有。

“This person, unaware that he is actually possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks union, he arranges a seat and speaks the Dharma. Neither his own body nor the bodies of those listening to the Dharma go through any external transformations. But he makes the minds of the listeners become ‘enlightened’ before they listen to the Dharma, so they experience changes in every thought. They may have the knowledge of past lives or the knowledge of others’ thoughts. They may see the hells or know all the good and evil events in the human realm. They may speak verses or spontaneously recite Sutras. Each person is elated and feels he has obtained something unprecedented.

是人愚迷，惑为菩萨。绵爱其心，破佛律仪，潜行贪欲。

“The good person is beguiled and fooled into thinking the other is a Bodhisattva. His thoughts become entangled in love. He breaks the Buddha’s moral precepts and covertly indulges his greedy desires.

口中好言佛有大小。某佛先佛。某佛后佛。其中亦有真佛假佛。男佛女佛。菩萨亦然。其人见故，洗涤本心，易入邪悟。

“He is fond of saying that there are greater Buddhas and lesser Buddhas, earlier Buddhas and later Buddhas; that among them are true Buddhas and false Buddhas, male Buddhas and female Buddhas; and that the same is true of Bodhisattvas. When people The Shurangama258 Sutra witness this, their initial resolve is washed away, and they easily get carried away with their wrong understanding.

此名魅鬼年老成魔，恼乱是人。厌足心生，去彼人体。弟子与师，俱陷王难。

“This is a mei-ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person’s body. Then both the disciples and the teacher will get in trouble with the law.

汝当先觉，不入轮回。迷惑不知，堕无间狱。

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

11.3.4 盪

又善男子，受阴虚妙，不遭邪虑，圆定发明。三摩地中，心爱根本，穷览物化性之终始，精爽其心，贪求辨析。

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves to know the origins of things, so he exhaustively investigates the nature of physical things and their changes from beginning to end. He intensifies the keenness of his thoughts as he greedily seeks to analyze things.

尔时天魔候得其便，飞精附人，口说经法。

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

其人先不觉知魔著，亦言自得无上涅槃。来彼求元善男子处，敷座说法。身有威神，摧伏求者。令其座下，虽未闻法，自然心伏。

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks to know the origins of things, he arranges a seat and speaks the Dharma. His body has an awesome spiritual quality which subdues the seeker. He makes the minds of those gathered beside his seat spontaneously compliant, even before they have heard the Dharma. He says to all those people that the Buddha’s Nirvana, Bodhi, and Dharma-body are there before them in

the form of his own physical body. He says, 'The successive begetting of fathers and sons from generation to generation is itself the Dharma-body, which is permanent and never-ending. What you see right now are those very Buddhahoods. There are no other pure dwellings or golden features.'

是诸人等，将佛涅槃菩提法身，即是现前我肉身上。父父子子，递代相生，即是法身常住不绝。都指现在即为佛国。无别净居及金色相。其人信受，亡失先心。身命归依，得未曾有。是等愚迷，惑为菩萨。推究其心，破佛律仪，潜行贪欲。

"Those people believe and accept his words, forgetting their initial resolve. They offer up their lives, feeling they have obtained something unprecedented. They are all beguiled and confused into thinking he is a Bodhisattva. As they pursue his ideas, they break the Buddha's moral precepts and covertly indulge their greedy desires.

口中好言眼耳鼻舌，皆为净土。男女二根，即是菩提涅槃真处。彼无知者，信是秽言。

"He is fond of saying that the eyes, ears, nose, and tongue are the Pure Land, and that the male and female organs are the true place of Bodhi and Nirvana. Ignorant people believe these filthy words.

此名蛊毒魔胜恶鬼年老成魔，恼乱是人。厌足心生，去彼人体。弟子与师，俱陷王难。

"This is a poisonous ghost or an evil paralysis ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

汝当先觉，不入轮回。迷惑不知，堕无间狱。

"You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

11.3.5 癡

又善男子，受阴虚妙，不遭邪虑，圆定发明。三摩地中，心爱悬应，周流精研，贪求冥感。

"Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves revelations from afar, so he pours all his energy into this intense investigation as he greedily seeks for imperceptible spiritual responses.

尔时天魔候得其便，飞精附人，口说经法。

"At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

其人元不觉知魔著，亦言自得无上涅槃。来彼求应善男子处，敷座说法。能令听众，暂见其身如百千岁。心生爱染，不能舍离。身为奴仆，四事供养，不觉疲劳。各各令其座下人心，知是先师本善知识，别生法爱，黏如胶漆，得未曾有。

"This person, completely unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks revelations, he arranges a seat and speaks the Dharma. He briefly appears to his listeners in a body that looks a hundred or a thousand years old. They experience a defiling love for him and cannot bear to part with him. They personally act as his servants, tirelessly making the Four Kinds of Offerings to him. Each member of the assembly believes that this person is his former teacher, his original Good and Wise Advisor. They give rise to love for his Dharma and stick to him as if glued, feeling they have obtained something unprecedented.

是人愚迷，惑为菩萨。亲近其心，破佛律仪，潜行贪欲。

"The good person is beguiled and fooled into thinking the other is a Bodhisattva. Attracted to the other's thinking, he breaks the Buddha's moral precepts and covertly indulges his greedy desires.

口中好言，我于前世于某生中，先度某人。当时是我妻妾兄弟，今来相度。与汝相随归某世界，供养某佛。或言别有大光明天，佛于中住，一切如来所休居地。彼无知者，信是虚诞，遗失本心。

"He is fond of saying, 'In a past life, in a certain incarnation, I rescued a certain person who was then my wife (or my mistress, or my brother). Now I have come to rescue you again. We will stay together and go to another world to make offerings to a certain Buddha.' Or he may say, 'There is a Heaven of Great

Brilliance where a Buddha now dwells. It is the resting place of all Tathagatas.' Ignorant people believe his ravings and lose their original resolve.

此名疔鬼年老成魔，恼乱是人。厌足心生，去彼人体。弟子与师，俱陷王难。

"This is a pestilence ghost that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

汝当先觉，不入轮回。迷惑不知，堕无间狱。

"You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

11.3.6 大力

又善男子，受阴虚妙，不遭邪虑，圆定发明。三摩地中，心爱深入。克己辛勤，乐处阴寂，贪求静谧。

"Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves deep absorption, so he restrains himself with energetic diligence and likes to dwell in secluded places as he greedily seeks for peace and quiet.

尔时天魔候得其便，飞精附人，口说经法。

"At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

其人本不觉知魔著，亦言自得无上涅槃。来彼求阴善男子处，敷座说法。令其听人，各知本业。或于其处语一人言，汝今未死，已作畜生。敕使一人于后蹋尾顿令其人起不能得。于是一众倾心敛伏。有人起心，已知其肇。佛律仪外，重加精苦。诽谤比丘，骂詈徒众。讪露人事，不避讥嫌。口中好言未然祸福。及至其时，毫发无失。

"This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks seclusion, he arranges a seat and speaks the Dharma. He causes all of his listeners to think they know their karma from the past. Or he may say to someone there, 'You haven't died yet, but you have already become an animal.' Then he instructs another person to step on the first person's 'tail' and suddenly the first person cannot stand up. At that point, all in the assembly pour out their hearts in respect and admiration for him. If someone has a thought, the demon detects it immediately. He establishes intense ascetic practices that exceed the Buddha's moral precepts. He slanders Bhikshus, scolds his assembly of disciples, and exposes people's private affairs without fear of ridicule or rejection. He is fond of foretelling calamities and auspicious events, and when they come to pass, he is not wrong in the slightest.

此大力鬼年老成魔，恼乱是人。厌足心生，去彼人体。弟子与师，俱陷王难。汝当先觉，不入轮回。迷惑不知，堕无间狱。

"This is a ghost with great powers that in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law. You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

11.3.7 山林土地城隍川岳

又善男子，受阴虚妙，不遭邪虑，圆定发明。三摩地中，心爱知见，勤苦研寻，贪求宿命。

"Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves more knowledge and understanding, so he diligently toils at examining and probing as he greedily seeks to know past lives.

尔时天魔候得其便，飞精附人，口说经法。其人殊不觉知魔著，亦言自得无上涅槃。来彼求知善男子处，敷座说法。

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma. This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks knowledge, he arranges a seat and speaks the Dharma.

是人无端于说法处，得大宝珠，其魔或时化为畜生，口衔其珠，及杂珍宝简册符牒诸奇异物，先授彼人，后著其体。或诱听人藏于地下，有明月珠照耀其处。是诸听者，得未曾有。多食药草，不餐嘉馔。或时日餐一麻一麦，其形肥充，魔力持故。诽谤比丘，骂詈徒众，不避讥嫌。

“There in the Dharma Assembly, inexplicably, that person may obtain an enormous precious pearl. The demon may sometimes change into an animal that holds the pearl or other jewels, bamboo tablets, tallies, talismans, letters, and other unusual things in its mouth. The demon first gives the objects to the person and afterwards possesses him. Or he may fool his audience by burying the objects underground and then saying that a ‘moonlight pearl’ is illuminating the place. Thereupon the audience feels they have obtained something unique. He may eat only medicinal herbs and not partake of prepared food. Or he may eat only one sesame seed and one grain of wheat a day and still look robust. That is because he is sustained by the power of the demon. He slanders Bhikshus and scolds his assembly of disciples without fear of ridicule or rejection.

口中好言他方宝藏，十方圣贤潜匿之处。随其后者，往往见有奇异之人。

“He is fond of talking about treasure troves in other locations, or of remote and hidden places where sages and worthies of the ten directions dwell. Those who follow him often see strange and unusual people.

此名山林土地城隍川岳鬼神，年老成魔。或有宣淫破佛戒律，与承事者潜行五欲。或有精进纯食草木。无定行事，恼乱是人。厌足心生，去彼人体。弟子与师，俱陷王难。

“This is a ghost or spirit of the mountain forests, earth, cities, rivers, and mountains that in its old age has become a demon. The person it possesses may advocate promiscuity and violate the Buddha’s precepts. He may covertly indulge in the five desires with his followers. Or he may appear to be vigorous, eating only wild plants. His behavior is erratic, and he disturbs and confuses the good person. But when the demon tires, it will leave the other person’s body. Then both the disciples and the teacher will get in trouble with the law.

汝当先觉，不入轮回。迷惑不知，堕无间狱。

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

11.3.8 天地海风河土草木精

又善男子，受阴虚妙，不遭邪虑，圆定发明。三摩地中，心爱神通，种种变化，研究化元，贪取神力。

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves spiritual powers and all manner of transformations, so he investigates the source of transformations as he greedily seeks for spiritual powers.

尔时天魔候得其便，飞精附人，口说经法。

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

其人诚不觉知魔著，亦言自得无上涅槃。来彼求通善男子处，敷座说法。是人或复手执火光，手撮其光，分于所听四众头上。是诸听人顶上火光，皆长数尺，亦无热性，曾不焚烧。或水上行，如履平地。或于空中安坐不动。或入瓶内。或处囊中。越牖透垣，曾无障碍。唯于刀兵不得自在。自言是佛。身著白衣，受比丘礼。诽谤禅律，骂詈徒众。讪露人事，不避讥嫌。

“This person, truly unaware that he is possessed by a demon, also claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks spiritual powers, he arranges a seat and speaks the Dharma. The possessed person may hold fire in his hands and, grasping a portion of it, put a

flame on the head of each listener in the Fourfold Assembly. The flames on top of their heads are several feet high, yet they are not hot and no one is burned. Or he may walk on water as if on dry land; or he may sit motionless in the air; or he may enter into a bottle or stay in a bag; or he may pass through window panes and walls without obstruction. Only when attacked by weapons does he feel ill at ease. He declares himself to be a Buddha and, wearing the clothing of a lay person, receives bows from Bhikshus. He slanders dhyana meditation and the moral regulations. He scolds his disciples and exposes people's private affairs without fear of ridicule or rejection.

口中常说神通自在。或复令人傍见佛土。鬼力感人，非有真实。赞叹行淫，不毁粗行。将诸猥，以为传法。

“He often talks about spiritual powers and self-mastery. He may cause people to see visions of Bud-dhalands, but they are unreal and arise merely from the ghost's power to delude people. He praises the indulgence of lust and does not condemn lewd conduct. He uses indecent means to transmit his Dharma.

此名天地大力山精，海精风精河精土精，一切草木积劫精魅。或复龙魅。或寿终仙，再活为魅，或仙期终，计年应死，其形不化，他怪所附。年老成魔，恼乱是人。厌足心生，去彼人体。弟子与师，多陷王难。

“This is a powerful nature spirit: a mountain sprite, a sea sprite, a wind sprite, a river sprite, an earth sprite, or a grass-and-tree sprite that has evolved over long ages. It may be a dragon-goblin; or a rishi who has been reborn as a goblin; or again a rishi who, having reached the end of his appointed time, should have died, but whose body does not decay and is possessed by a goblin. In its old age it has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

汝当先觉，不入轮回。迷惑不知，堕无间狱。

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

11.3.9 日月薄蚀精

又善男子，受阴虚妙，不遭邪虑，圆定发明。三摩地中，心爱入灭，研究化性，贪求深空。

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves to enter cessation, so he investigates the nature of transformations as he greedily seeks for profound emptiness.

尔时天魔候得其便，飞精附人，口说经法。

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

其人终不觉知魔著，亦言自得无上涅槃。来彼求空善男子处，敷座说法。于大众内，其形忽空，众无所见。还从虚空突然而出，存没自在。或现其身洞如琉璃。或垂手足作旃檀气。或大小便如厚石蜜。诽谤戒律，轻贱出家。

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks emptiness, he arranges a seat and speaks the Dharma. In the midst of the great assembly, his physical form suddenly disappears, and no one in the assembly can see him. Then out of nowhere, he abruptly reappears. He can appear and disappear at will, or he can make his body transparent like crystal. From his hands and feet he releases the fragrance of sandalwood, or his excrement and urine may be sweet as thick rock candy. He slanders the precepts and is contemptuous of those who have left the home life.

口中常说无因无果。一死永灭，无复后身，及诸凡圣。虽得空寂，潜行贪欲。受其欲者，亦得空心，拨无因果。

“He often says that there is no cause and no effect, that once we die, we are gone forever, that there is no afterlife, and that there are no ordinary people and no sages. Although he has obtained a state of

empty stillness, he covertly indulges his greedy desires. Those who give in to his lust also adopt his views of emptiness and deny cause and effect.

此名日月薄蚀精气，金玉芝草，麟凤龟鹤，经千万年不死为灵，出生国土。年老成魔，恼乱是人。厌足心生，去彼人体。弟子与师，多陷王难。

“This is an essence that was created during an eclipse of the sun or moon. Having fallen on gold, jade, a rare fungus, a unicorn, a phoenix, a tortoise, or a crane, the essence endowed it with life, so that it did not die for thousands or tens of thousands of years and eventually became a spirit. It was then born into this land and in its old age has become a demon. It disturbs and confuses the good person. But when it tires of doing so, it will leave the other person's body. Then both the disciples and the teacher will get in trouble with the law.

汝当先觉，不入轮回。迷惑不知，堕无间狱。

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

11.3.10 住世自在天魔

又善男子，受阴虚妙，不遭邪虑，圆定发明。三摩地中，心爱长寿，辛苦研几，贪求永岁，弃分段生，顿希变易细相常住。

“Further, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves long life, so he toils at investigating its subtleties as he greedily seeks for immortality. He wishes to cast aside the birth and death of the body, and suddenly he hopes to end the birth and death of thoughts as well, so that he can abide forever in a subtle form.

尔时天魔候得其便，飞精附人，口说经法。

“At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as a mouthpiece to expound the Sutras and the Dharma.

其人竟不觉知魔著，亦言自得无上涅槃。来彼求生善男子处，敷座说法。好言他方往还无滞。或经万里，瞬息再来。皆于彼方取得其物。或于一处，在一宅中，数步之间，令其从东诣至西壁是人急行，累年不到。因此心信，疑佛现前。

“This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks long life, he arranges a seat and speaks the Dharma. He is fond of saying that he can go places and come back without hindrance, perhaps traveling ten thousand miles and returning in the twinkling of an eye. He can also bring things back from wherever he goes. Or he may tell someone to walk from one end of the room to the other, a distance of just a few paces. Then even if the person walked fast for years, he could not reach the wall. Therefore people believe in the possessed person and mistake him for a Buddha.

口中常说，十方众生皆是吾子。我生诸佛。我出世界。我是元佛，出世自然，不因修得。

“He often says, ‘All beings in the ten directions are my children. I gave birth to all Buddhas. I created the world. I am the original Buddha. I created this world naturally, not due to cultivation.’

此名住世自在天魔，使其眷属，如遮文茶，及四天王毗舍童子，未发心者，利其虚明，食彼精气。或不因师，其修行人亲自观见，称执金刚与汝长命。现美女身，盛行贪欲。未逾年岁，肝脑枯竭。口兼独言，听若妖魅。前人未详，多陷王难。未及遇刑，先已干死。恼乱彼人，以至殒殒。

“This may be a chamunda sent from the retinue of the demon in the Heaven of Sovereignty, or a youthful pishacha from the Heaven of the Four Kings that has not yet brought forth the resolve. It takes advantage of the person's luminous clarity and devours his essence and energy. Or perhaps without having to rely on a teacher, the cultivator personally sees a being that tells him, ‘I am a Vajra Spirit who has come to give you long life.’ Or the being transforms itself into a beautiful woman and engages him in frenzied lust, so that within a year his vitality is exhausted. He talks to himself; and to anyone listening he sounds like a goblin. The people around him do not realize what is happening. In most cases such a

person will get in trouble with the law. But before he is punished, he will die from depletion. The demon disturbs and confuses the person to the point of death.

汝当先觉，不入轮回。迷惑不知，堕无间狱。

“You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

阿难当知。是十种魔，于末世时，在我法中出家修道。或附人体。或自现形。皆言已成正遍知觉。

“Ananda, you should know that in the Dharma-ending Age, these ten kinds of demons may leave the home-life to cultivate the Way within my Dharma. They may possess other people, or they may manifest themselves in various forms. All of them will claim that they have already accomplished Proper and Pervasive Knowledge and Awareness.

赞叹淫欲，破佛律仪。先恶魔师，与魔弟子，淫淫相传。如是邪精魅其心腑。近则九生。多百世。令真修行，总为魔眷。

“They praise lust and break the Buddha’s moral precepts. The evil demonic teachers and their demonic disciples that I just discussed transmit their teaching through licentious activity. Such deviant spirits take over cultivators’ minds, and after as few as nine lives or as many as a hundred generations, they turn true practitioners entirely into followers of demons.

命终之后，必为魔民。失正遍知，堕无间狱。

“When their lives are over, they are bound to end up as one of the demonic hordes. They will lose their proper and pervasive knowledge and fall into the Relentless Hells.

汝今未须先取寂灭。纵得无学，留愿入彼末法之中，起大慈悲，救度正心深信众生，令不著魔，得正知见。我今度汝已出生死。汝遵佛语，名报佛恩。阿难。

“You need not enter Nirvana yet. Although you are completing your attainment to the level beyond learning, hold nonetheless to your vows to enter the Dharma-ending Age. Bring forth great compassion to rescue and take across living beings who have proper minds and deep faith. Do not let them become possessed by demons. Help them instead to attain proper knowledge and views. I have already rescued you from birth and death. By venerating the Buddha’s words, you will be repaying the Buddha’s kindness.

如是十种禅那现境，皆是想阴。用心交互，故现斯事。

“Ananda, all ten of these states may occur in dhyana as one’s mental effort interacts with the thinking skandha.

众生顽迷，不自忖量。逢此因缘，迷不自识，谓言登圣。大妄语成，堕无间狱。

“Dull and confused living beings do not evaluate themselves. Encountering such situations, in their confusion they fail to recognize them and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

汝等必须将如来语，于我灭后，传示末法。遍令众生，开悟斯义。无令天魔得其方便。保持覆护，成无上道。

“In the Dharma-ending Age, after my Nirvana, all of you should pass on the Tathagata’s teachings, so that all living beings can awaken to their meaning. Do not let the demons of the heavens have their way. Offer protection so that all can realize the unsurpassed Way.

11.4 行阴 (Formations skandha)

[卷十] 阿难。彼善男子，修三摩提想阴尽者。是人平常梦想销灭，寤寐恒一。觉明虚静，犹如晴空。无复粗重前尘影事。观诸世间大地山河，如镜鉴明，来无所黏，过无踪迹。虚受照应，了罔陈习，唯一精真。

“Ananda, when the good person who is cultivating samadhi has put an end to the thinking skandha, he is ordinarily free of dreaming and idle thinking, so he stays the same whether in wakefulness or in sleep. His mind is aware, clear, empty, and still, like a cloudless sky, devoid of any coarse sense-impressions. He contemplates everything in the world - the mountains, the rivers, and the earth - as reflections in a mirror, appearing without attachment and vanishing without any trace; they are simply received and reflected. He does away with all his old habits, and only the essential truth remains.

生灭根元，从此披露。见诸十方十二众生，毕殚其类。虽未通其各命由绪。见同生基。犹如野马熠熠清扰。为浮根尘究竟枢穴。此则名为行阴区宇。

“From this point on, as the origin of production and destruction is exposed, he will completely see all the twelve categories of living beings in the ten directions. Although he has not fathomed the source of their individual lives, he will see that they share a common basis of life, which appears as a mirage - shimmering and fluctuating - and is the ultimate, pivotal point of the illusory faculties and sense objects. This is the region of the formations skandha.

若此清扰熠熠元性。性入元澄，一澄元习。如波澜灭，化为澄水，名行阴尽。是人则能超众生浊。观其所由，幽隐妄想以为其本。

“Once the basic nature of this shimmering fluctuation returns to its original clarity, his habits will cease, like waves subsiding to become clear, calm water. This is the end of the formations skandha. This person will then be able to transcend the turbidity of living beings. Contemplating the cause of the formations skandha, one sees that subtle and hidden false thoughts are its source.

11.4.1 二无因论

阿难当知。是得正知奢摩他中诸善男子，凝明正心，十类天魔不得其便。方得精研穷生类本。于本类中生元露者，观彼幽清圆扰动元。于圆元中起计度者，是人坠入二无因论。

“Ananda, you should know that when the good person has obtained proper knowledge in his practice of shamatha, his mind is unmoving, clear, and proper, and it cannot be disturbed by the ten kinds of demons from the heavens. He is now able to intently and thoroughly investigate the origin of all categories of beings. As the origin of each category becomes apparent, he can contemplate the source of the subtle, fleeting, and pervasive fluctuation. But if he begins to speculate on that pervasive source, he could fall into error with two theories of the absence of cause.

(见本无因) 一者、是人见本无因。何以故？是人既得生机全破。乘于眼根八百功德，见八万劫所有众生，业流湾环，死此生彼。只见众生轮回其处。八万劫外，冥无所观。

“First perhaps this person sees no cause for the origin of life. Why? Since he has completely destroyed the mechanism of production, he can, by means of the eight hundred merits of the eye organ, see all beings in the swirling flow of karma during eighty thousand eons, dying in one place and being reborn in another as they undergo transmigration. But he cannot see beyond eighty thousand eons.

便作是解，此等世间十方众生，八万劫来，无因自有。

“Therefore, he concludes that for the last eighty thousand eons living beings in the ten directions of this and other worlds have come into being without any cause.

由此计度，亡正遍知，堕落外道，惑菩提性。

“Because of this speculation, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature.

(见末无因) 二者、是人见末无因。何以故？是人于生既见其根。知人生人。悟鸟生鸟。鸟从来黑。鹄从来白。人天本竖。畜生本横。白非洗成。黑非染造。从八万劫无复改移。

“Second, perhaps this person sees no cause for the end of life. And why? Since he perceives the origin of life, he believes that people are always born as people and birds are always born as birds; that crows have always been black and swans have always been white; that humans and gods have always stood upright and animals have always walked on four legs; that whiteness does not come from being washed and blackness does not come from being dyed; and that there have never been nor will there be any changes for eighty thousand eons.

今尽此形，亦复如是。而我本来不见菩提。云何更有成菩提事。当知今日一切物象，皆本无因。

“He says, ‘As I now examine to the end of this life, I find the same holds true. In fact, I have never seen Bodhi, so how can there be such a thing as the attainment of Bodhi? You should now realize that there is no cause for the existence of any phenomena.’

由此计度，亡正遍知，堕落外道，惑菩提性。

“Because of this speculation, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature.

是则名为第一外道，立无因论。

“This is the first external teaching, which postulates the absence of cause.

11.4.2 四遍常论

阿难。是三摩中诸善男子，凝明正心，魔不得便，穷生类本，观彼幽清常扰动元。于圆常中起计度者，是人坠入四遍常论。

“Ananda, in his practice of samadhi, the good person's mind is unmoving, clear, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on its pervasive constancy, he could fall into error with four theories of pervasive permanence.

(生灭为常) 一者、是人穷心境性，二处无因。修习能知二万劫中，十方众生，所有生灭，咸皆循环，不曾散失，计以为常。

“First, as this person thoroughly investigates the mind and its states, he may conclude that both are causeless. Through his cultivation, he knows that in twenty thousand eons, as beings in the ten directions undergo endless rounds of birth and death, they are never annihilated. Therefore, he speculates that the mind and its states are permanent.

(四性常住) 二者、是人穷四大元，四性常住。修习能知四万劫中，十方众生，所有生灭，咸皆体恒，不曾散失，计以为常。

“Second, as this person thoroughly investigates the source of the four elements, he may conclude that they are permanent in nature. Through his cultivation, he knows that in forty thousand eons, as living beings in the ten directions undergo births and deaths, their substances exist permanently and are never annihilated. Therefore, he speculates that this situation is permanent.

(性常恒故) 三者、是人穷尽六根末那执受，心意识中本元由处，性常恒故。修习能知八万劫中，一切众生，循环不失，本来常住。穷不失性，计以为常。

“Third, as this person thoroughly investigates the sixth sense faculty, the manas, and the consciousness that grasps and receives, he concludes that the origin of mind, intellect, and consciousness is permanent. Through his cultivation, he knows that in eighty thousand eons, as all living beings in the ten directions revolve in transmigration, this origin is never destroyed and exists permanently. Investigating this undestroyed origin, he speculates that it is permanent.

(成不生灭) 四者、是人既尽想元，生理更无流止运转，生灭想心，今已永灭。理中自然成不生灭。因心所度，计以为常。

“Fourth, since this person has ended the source of thoughts, there is no more reason for them to arise. In the state of flowing, halting, and turning, the thinking mind - which was the cause of production and destruction - has now ceased forever, and so he naturally thinks that this is a state of non-production and non-destruction. As a result of such reasoning, he speculates that this state is permanent.

由此计常，亡正遍知，堕落外道，惑菩提性。是则名为第二外道，立圆常论。

“Because of these speculations of permanence, he will lose proper and pervasive knowledge, fall into externalism, and become confused about the Bodhi nature. This is the second external teaching, which postulates pervasive permanence.

11.4.3 四颠倒见

又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元。于自他中起计度者，是人坠入四颠倒见，一分无常，一分常论。

“Further, in his practice of samadhi, the good person's mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate

about self and others, he could fall into error with theories of partial impermanence and partial permanence based on four distorted views.

(我常彼无常) 一者、是人观妙明心遍十方界，湛然以为究竟神我。从是则计我遍十方，凝明不动。一切众生，于我心中自生自死。则我心性名之为常。彼生灭者，真无常性。

“First, as this person contemplates the wonderfully bright mind pervading the ten directions, he concludes that this state of profound stillness is the ultimate spiritual self. Then he speculates, ‘My spiritual self, which is settled, bright and unmoving, pervades the ten directions. All living beings are within my mind, and there they are born and die by themselves. Therefore, my mind is permanent while those who undergo birth and death there are truly impermanent.’

(坏无常不坏常) 二者、是人观其心，遍观十方恒沙国土。见劫坏处，名为究竟无常种性。劫不坏处，名究竟常。

“Second, instead of contemplating his own mind, this person contemplates in the ten directions worlds as many as the Ganges’ sands. He regards as ultimately impermanent those worlds that are in eons of decay, and as ultimately permanent those that are not in eons of decay.

(我常死生无常) 三者、是人别观我心，精细微密，犹如微尘。流转十方，性无移改。能令此身即生即灭。其不坏性，名我性常。一切死生从我流出名无常性。

“Third, this person closely examines his own mind and finds it to be subtle and mysterious, like fine motes of dust swirling in the ten directions, unchanging in nature. And yet it can cause his body to be born and then to die. He regards that indestructible nature as his permanent intrinsic nature, and that which undergoes birth and death and flows forth from him as impermanent.

(行常色受想无常) 四者、是人知想阴尽，见行阴流。行阴常流，计为常性。色受想等，今已灭尽，名为无常。

“Fourth, knowing that the skandha of thinking has ended and seeing the flowing of the skandha of formations, this person speculates that the continuous flow of the skandha of formations is permanent, and that the skandhas of form, feeling, and thinking which have already ended are impermanent.

由此计度一分无常一分常故，堕落外道，惑菩提性。是则名为第三外道，一分常论。

“Because of these speculations of impermanence and permanence, he will fall into externalism and become confused about the Bodhi nature. This is the third external teaching, which postulates partial permanence.

11.4.4 四有边论

又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元。于分位中生计度者，是人坠入四有边论。

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate about the making of certain distinctions, he could fall into error with four theories of finiteness.

(过未有边心无边) 一者、是人心计生元，流用不息。计过未者，名为有边。计相续心，名为无边。

“First, this person speculates that the origin of life flows and functions ceaselessly. He judges that the past and the future are finite and that the continuity of the mind is infinite.

(不见无边有生有边) 二者、是人观八万劫，则见众生。八万劫前，寂无闻见。无闻见处，名为无边。有众生处，名为有边。

“Second, as this person contemplates an interval of eighty thousand eons, he can see living beings; but earlier than eighty thousand eons is a time of stillness in which he cannot hear or see anything. He regards as infinite that time in which nothing is heard or seen, and as finite that interval in which living beings are seen to exist.

(我无边彼有边) 三者、是人计我遍知，得无边性。彼一切人现我知中。我曾不知彼之知性。名彼不得无边之心。但有边性。

“Third, this person speculates that his own pervasive knowledge is infinite and that all other people appear within his awareness. And yet, since he himself has never perceived the nature of their awareness, he says they have not obtained an infinite mind, but have only a finite one.

(半有边半无边) 四者、是人穷行阴空。以其所见心路筹度一切众生一身之中，计其咸皆半生半灭。明其世界一切所有，一半有边，一半无边。

“Fourth, this person thoroughly investigates the formations skandha to the point that it becomes empty. Based on what he sees, in his mind he speculates that each and every living being, in its given body, is half living and half dead. From this he concludes that everything in the world is half finite and half infinite.

由此计度有边无边，堕落外道，惑菩提性。是则名为第四外道，立有边论。

“Because of these speculations about the finite and the infinite, he will fall into externalism and become confused about the Bodhi nature. This is the fourth external teaching, which postulates finiteness.

11.4.5 四种颠倒

又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元。于知见中生计度者，是人坠入四种颠倒，不死矫乱，遍计虚论。

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on what he knows and sees, he could fall into error with four distorted, false theories, which are total speculation based on the sophistry of immortality.

(亦生亦灭) 一者、是人观变化元。见迁流处，名之为变。见相续处，名之为恒。见所见处，名之为生。不见见处，名之为灭。相续之因，性不断处，名之为增。正相续中，中所离处，名之为减。各各生处，名之为有。互互亡处，名之为无。以理都观，用心别见。有求法人，来问其义。答言：我今亦生亦灭。亦有亦无。亦增亦减。于一切时皆乱其语。令彼前人遗失章句。

“First, this person contemplates the source of transformations. Seeing the movement and flow, he says there is change. Seeing the continuity, he says there is constancy. Where he can perceive something, he says there is production. Where he cannot perceive anything, he says there is destruction. He says that the unbroken continuity of causes is increasing and that the pauses within the continuity are decreasing. He says that the arising of all things is existence and that the perishing of all things is nonexistence. The light of reason shows that his application of mind has led to inconsistent views. If someone comes to seek the Dharma, asking about its meaning, he replies, ‘I am both alive and dead, both existent and nonexistent, both increasing and decreasing.’ He always speaks in a confusing way, causing that person to forget what he was going to say.

(但言其无) 二者、是人谛观其心，互互无处，因无得证。有人来问，唯答一字，但言其无。除无之余，无所言说。

“Second, this person attentively contemplates his mind and finds that everything is nonexistent. He has a realization based on nonexistence. When anyone comes to ask him questions, he replies with only one word. He only says ‘No.’ Aside from saying ‘no,’ he does not speak.

(但言其是) 三者、是人谛观其心，各各有处，因有得证。有人来问，唯答一字，但言其是。除是之余，无所言说。

“Third, this person attentively contemplates his mind and finds that everything is existent. He has a realization based on existence. When anyone comes to ask him questions, he replies with only one word. He only says ‘Yes.’ Aside from saying ‘yes,’ he does not speak.

(亦有亦无) 四者、是人有无俱见，其境枝故，其心亦乱。有人来问，答言：亦有即是亦无，亦无之中，不是亦有，一切矫乱，无容穷诘。

“Fourth, this person perceives both existence and nonexistence. Experiencing this branching, his mind becomes confused. When anyone comes to ask questions, he tells them, ‘Existence is also nonexistence. But within nonexistence there is no existence.’ It is all sophistry and does not stand up under scrutiny.

由此计度矫乱虚无，堕落外道，惑菩提性。是则名为第五外道。四颠倒性，不死矫乱，遍计虚论。

“Because of these speculations, which are empty sophistries, he will fall into externalism and become confused about the Bodhi nature. This is the fifth external teaching, which postulates four distorted, false theories that are total speculation based on the sophistry of immortality.

11.4.6 死后有相

又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元。于无尽流生计度者，是人坠入死后有相发心颠倒。

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on the endless flow, he could fall into error with the confused idea that forms exist after death.

或自固身，云色是我。或见我圆，含遍国土，云我有色。或彼前缘随我回复，云色属我。或复我依行中相续，云我在色。

“He may strongly identify with his body and say that form is himself; or he may see himself as perfectly encompassing all worlds and say that he contains form; or he may perceive all external conditions as contingent upon himself and say that form belongs to him; or he may decide that he relies on the continuity of the formations skandha and say that he is within form.

皆计度言死后有相。如是循环，有十六相。

“In all of these speculations, he says that forms exist after death. Expanding the idea, he comes up with sixteen cases of the existence of forms.

从此或计毕竟烦恼，毕竟菩提，两性并驱，各不相触。

“Then he may speculate that afflictions are always afflictions, and Bodhi is always Bodhi, and the two exist side by side without contradicting each other.

由此计度死后有故，堕落外道，惑菩提性。是则名为第六外道，立五阴中死后有相，心颠倒论。

“Because of these speculations about what exists after death, he will fall into externalism and become confused about the Bodhi nature. This is the sixth external teaching, which postulates confused theories of the existence of forms after death in the realm of the five skandhas.

11.4.7 死后无相

又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元。于先除灭色受想中，生计度者，是人坠入死后无相，发心颠倒。

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper, and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on the skandhas of form, feeling, and thinking, which have already ended, he could fall into error with the confused idea that forms do not exist after death.

见其色灭，形无所因。观其想灭，心无所系。知其受灭，无复连缀。阴性销散，纵有生理，而无受想，与草木同。

“Seeing that his form is gone, his physical shape seems to lack a cause. As he contemplates the absence of thought, there is nothing to which his mind can become attached. Knowing that his feelings are gone, he has no further involvements. Those skandhas have vanished. Although there is still some coming into being, there is no feeling or thought, and he concludes that he is like grass or wood.

此质现前犹不可得。死后云何更有诸相。因之勘校死后相无。如是循环，有八无相。

“Since those qualities do not exist at present how can there be any existence of forms after death? Because of his examinations and comparisons, he decides that after death there is no existence. Expanding the idea, he comes up with eight cases of the nonexistence of forms.

从此或计涅 因果，一切皆空。徒有名字，究竟断灭。

“From that, he may speculate that Nirvana and cause and effect are all empty, that they are mere names and ultimately do not exist.

由此计度死后无故，堕落外道，惑菩提性。是则名为第七外道，立五阴中死后无相，心颠倒论。

“Because of those speculations that forms do not exist after death, he will fall into externalism and become confused about the Bodhi nature. This is the seventh external teaching, which postulates confused theories of the nonexistence of forms after death in the realm of the five skandhas.

11.4.8 死后俱非

又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元。于行存中，兼受想灭，双计有无，自体相破，是人坠入死后俱非，起颠倒论。

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. In this state where the skandha of formations remains, but the skandhas of feeling and thinking are gone, if he begins to speculate that there is both existence and nonexistence, thus contradicting himself, he could fall into error with confused theories that deny both existence and nonexistence after death.

色受想中，见有非有。行迁流内，观无不无。

“Regarding form, feeling, and thinking, he sees that existence is not really existence. Within the flow of the formations skandha, he sees that nonexistence is not really nonexistence.

如是循环，穷尽阴界，八俱非相。随得一缘，皆言死后有相无相。

“Considering back and forth in this way, he thoroughly investigates the realms of these skandhas and derives an eightfold negation of forms. No matter which skandha is mentioned, he says that after death, it neither exists nor does not exist.

又计诸行性迁讹故，心发通悟。有无俱非，虚实失措。

“Further, because he speculates that all formations are changing in nature, an ‘insight’ flashes through his mind, leading him to deny both existence and nonexistence. He cannot determine what is unreal and what is real.

由此计度死后俱非，后际昏瞢无可道故，堕落外道，惑菩提性。是则名为第八外道，立五阴中死后俱非，心颠倒论。

“Because of these speculations that deny both existence and nonexistence after death, the future is murky to him and he cannot say anything about it. Therefore, he will fall into externalism and become confused about the Bodhi nature. This is the eighth external teaching, which postulates confused theories that deny both existence and nonexistence after death in the realm of the five skandhas.

11.4.9 七断灭论

又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元。于后后无生计度者，是人坠入七断灭论。

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate that there is no existence after death, he could fall into error with seven theories of the cessation of existence.

或计身灭。或欲尽灭。或苦尽灭。或极乐灭。或极舍灭。

“He may speculate that the body will cease to exist or that when desire has ended, there is cessation of existence; or that after suffering has ended, there is cessation of existence; or that when bliss reaches an ultimate point, there is cessation of existence; or that when renunciation reaches an ultimate point there is cessation of existence.

如是循环，穷尽七际，现前销灭，灭已无复。

“Considering back and forth in this way, he exhaustively investigates the limits of the seven states and sees that they have already ceased to be and will not exist again.

由此计度死后断灭，堕落外道，惑菩提性。是则名为第九外道，立五阴中死后断灭，心颠倒论。

“Because of these speculations that existence ceases after death, he will fall into externalism and become confused about the Bodhi nature. This is the ninth external teaching, which postulates confused theories of the cessation of existence after death in the realm of the five skandhas.

11.4.10 五涅 论

又三摩中诸善男子，坚凝正心，魔不得便，穷生类本，观彼幽清常扰动元。于后有生计度者，是人坠入五涅 论。

“Further, in his practice of samadhi, the good person’s mind is firm, unmoving, and proper and can no longer be disturbed by demons. He can thoroughly investigate the origin of all categories of beings and contemplate the source of the subtle, fleeting, and constant fluctuation. But if he begins to speculate on existence after death, he could fall into error with five theories of Nirvana.

或以欲界为正转依，观见圆明生爱慕故。或以初禅，性无忧故。或以二禅，心无苦故，或以三禅，极悦随故。或以四禅，苦乐二亡，不受轮回生灭性故。

“He may consider the heavens of the Desire Realm a true refuge, because he contemplates their extensive brightness and longs for it; or he may take refuge in the First Dhyana, because there his nature is free from worry; or he may take refuge in the Second Dhyana, because there his mind is free from suffering; or he may take refuge in the Third Dhyana, because he delights in its extreme joy; or he may take refuge in the Fourth Dhyana, reasoning that suffering and bliss are both ended there and that he will no longer undergo transmigration.

迷有漏天，作无为解。五处安隐为胜净依。如是循环，五处究竟。

“These heavens are subject to outflows, but in his confusion he thinks that they are unconditioned; and he takes these five states of tranquility to be refuges of supreme purity. Considering back and forth in this way, he decides that these five states are ultimate.

由此计度五现涅 ，堕落外道，惑菩提性。是则名为第十外道，立五阴中五现涅 ，心颠倒论。

“Because of these speculations about five kinds of immediate Nirvana, he will fall into externalism and become confused about the Bodhi nature. This is the tenth external teaching, which postulates confused theories of five kinds of immediate Nirvana in the realm of the five skandhas.

阿难。如是十种禅那狂解，皆是行阴用心交互，故现斯悟。

“Ananda, all ten of these crazy explanations may occur in dhyana as one’s mental effort interacts with the formations skandha. That is why these ‘insights’ appear.

众生顽迷，不自忖量。逢此现前，以迷为解，自言登圣。大妄语成，堕无间狱。

“Dull and confused living beings do not evaluate themselves. Encountering such situations, they mistake their confusion for understanding and say that they have become sages, thereby uttering a great lie. They will fall into the Relentless Hells.

汝等必须将如来语，于我灭后，传示末法。遍令众生觉了斯义。无令心魔自起深孽。保持覆护，销息邪见。

“After my Nirvana, all of you should pass on the Tathagata’s teachings, transmitting and revealing them to those in the Dharma-ending Age, so that living beings everywhere can awaken to these truths. Do not let demons arise in their minds and cause them to commit grave offenses. Offer protection so that wrong views will be eradicated.

教其身心，开觉真义。于无上道不遭枝歧。勿令心祈得少为足。作大觉王清净标指。

“Teach them to awaken to true principles in body and mind, so that they do not stray off the Unsurpassed Path. Do not let them aspire to and be content with small attainments. You should become kings of great enlightenment and serve as guides of purity.

11.5 识阴 (Consciousness skandha)

阿难。彼善男子修三摩提行阴尽者。诸世间性，幽清扰动同分生机，纭然隳裂沉细纲纽。补特伽罗，酬业深脉，感应悬绝。

“Ananda, when that good person, in cultivating samadhi, has put an end to the formations skandha, the subtle, fleeting fluctuations - the deep, imperceptible, pivotal source and the common foundation from which all life in the world springs - are suddenly obliterated. In the submerged network of the retributive karma of the pudgala, the karmic resonances are interrupted.

于涅 天将大明悟。如鸡后鸣，瞻顾东方，已有精色。六根虚静，无复驰逸。内外湛明，入无所入。深达十方十二种类，受命元由。观由执元，诸类不召。于十方界，已获其同。精色不沈发现幽秘。此则名为识阴区宇。

“There is about to be a great illumination in the sky of Nirvana. It is like gazing east at the cock's final crow to see the light of dawn. The six sense faculties are empty and still; there is no further racing about. Inside and outside there is a profound brightness. He enters without entering. Fathoming the source of life of the twelve categories of beings throughout the ten directions, he can contemplate that source without being drawn into any of the categories. He has become identical with the realms of the ten directions. The light does not fade, and what was hidden before is now revealed. This is the region of the consciousness skandha.

若于群召，已获同中销磨六门，合开成就。见闻通邻，互用清静。十方世界及与身心，如吠琉璃，内外明彻，名识阴尽。是人则能超越命浊。观其所由，罔象虚无，颠倒妄想，以为其本。

“If he has become identical with the beckoning masses, he may obliterate the individuality of the six gates and succeed in uniting and opening them. Seeing and hearing become linked so that they function interchangeably and purely. The worlds of the ten directions and his own body and mind are as bright and transparent as Vaidurya. This is the end of the consciousness skandha. This person can then transcend the turbidity of life spans. Contemplating the cause of the consciousness skandha, one sees that the negation of existence and the negation of nonexistence are both unreal, and that upside-down false thoughts are its source.

11.5.1 成所归果

阿难当知。是善男子穷诸行空，于识还元，已灭生灭，而于寂灭精妙未圆。

“Ananda, you should know that the good person has thoroughly seen the formations skandha as empty, and he must return consciousness to the source. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

能令己身根隔合开，亦与十方诸类通觉，觉知通 能入圆元。若于所归，立真常因，生胜解者，是人则堕因所因执。娑毗迦罗所归冥谛，成其伴侣。迷佛菩提，亡失知见。

“He can cause the individual sense faculties of his body to unite and open. He also has a pervasive awareness of all the categories of beings in the ten directions. Since his awareness is pervasive, he can enter the perfect source. But if he regards what he is returning to as the cause of true permanence and interprets this as a supreme state, he will fall into the error of holding to that cause. Kapila the Sankhyan, with his theory of returning to the Truth of the Unmanifest, will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第一立所得心，成所归果。违远圆通，背涅 城，生外道种。

“This is the first state, in which he concludes that there is a place to which to return, based on the idea that there is something to attain. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of externalism.

11.5.2 成能事果

阿难。又善男子穷诸行空，已灭生灭，而于寂灭精妙未圆。

“Further, Ananda, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

若于所归览为自体，尽虚空界十二类内所有众生，皆我身中一类流出，生胜解者，是人则堕能非能执。摩醯首罗，现无边身，成其伴侣。迷佛菩提，亡失知见。

“He may regard that to which he is returning as his own body and may see all beings in the twelve categories throughout space as flowing forth from his body. If he interprets this as a supreme state, he will fall into the error of maintaining that he has an ability which he does not really have. Maheshvara, who manifests his boundless body, will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第二立能为心，成能事果。违远圆通，背涅槃城，生大慢天我遍圆种。

“This is the second state, in which he draws conclusions about the workings of an ability based on idea that he has such an ability. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for being born in the Heaven of Great Pride where the self is considered all-pervading and perfect.

11.5.3 成妄计果

又善男子穷诸行空，已灭生灭，而于寂灭精妙未圆。

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

若于所归有所归依，自疑身心从彼流出。十方虚空，咸其生起。即于都起所宣流地，作真常身无生灭解。在生灭中，早计常住。既惑不生，亦迷生灭。安住沉迷生胜解者，是人则堕常非常执。计自在天，成其伴侣。迷佛菩提，亡失知见。

“If he regards what he is returning to as a refuge, he will suspect that his body and mind come forth from there, and that all things throughout space in the ten directions arise from there as well. He will explain that place from which all things issue forth is the truly permanent body, which is not subject to production and destruction. While still within production and destruction, he prematurely reckons that he abides in permanence. Since he is deluded about non-production, he is also confused about production and destruction. He is sunk in confusion. If he interprets this as a supreme state, he will fall into the error of taking what is not permanent to be permanent. He will speculate that the Sovereign God (Ishvaradeva) is his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第三立因依心，成妄计果。违远圆通，背涅槃城，生倒圆种。

“This is the third state, in which he makes a false speculation based on the idea that there is a refuge. He strays far from perfect penetration and turns his back on the City of Nirvana thus sowing the seeds of an distorted view of perfection.

11.5.4 成虚谬果

又善男子穷诸行空，已灭生灭，而于寂灭精妙未圆。

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

若于所知，知遍圆故，因知立解。十方草木皆称有情，与人无异。草木为人，人死还成十方草树。无择遍知，生胜解者，是人则堕知无知执。婆吒霰尼，执一切觉，成其伴侣。迷佛菩提，亡失知见。

“Based on his idea that there is universal awareness, he formulates a theory that all the plants in the ten directions are sentient, not different from human beings. He claims that plants can become people, and that when people die they again become plants in the ten directions. If he considers this idea of unrestricted, universal awareness to be supreme, he will fall into the error of maintaining that what is not aware has awareness. Vasishtha and Sainika, who maintained the idea of comprehensive awareness, will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第四计圆知心，成虚谬果。违远圆通，背涅槃城，生倒知种。

“This is the fourth state, in which he draws an erroneous conclusion based on the idea that there is a universal awareness. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of awareness.

11.5.5 求妄冀果

又善男子穷诸行空，已灭生灭，而于寂灭精妙未圆。

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

若于圆融根互用中，已得随顺。便于圆化一切发生，求火光明，乐水清静，爱风周流，观尘成就，各各崇事。以此群尘，发作本因，立常住解。是人则堕生无生执。诸迦叶波并婆罗门，勤心役身，事火崇水，求出生死，成其伴侣。迷佛菩提，亡失知见。

“If he has attained versatility in the perfect fusion and interchangeable functioning of the sense faculties, he may speculate that all things arise from these perfect transformations. He then seeks the light of fire, delights in the purity of water, loves the wind’s circuitous flow, and contemplates the accomplishments of the earth. He reveres and serves them all. He takes these mundane elements to be a fundamental cause and considers them to be everlasting. He will then fall into the error of taking what is not production to be production. Kashyapa and the Brahmans who seek to transcend birth and death by diligently serving fire and worshipping water will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第五计著崇事，迷心从物，立妄求因，求妄冀果。违远圆通，背涅槃城，生颠化种。

“This is the fifth state, in which he confusedly pursues the elements, setting up a false cause that leads to false aspirations based on speculations about his attachment to worship. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of a distorted view of transformation.

11.5.6 成空亡果

又善男子穷诸行空，已灭生灭，而于寂灭精妙未圆。

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

若于圆明，计明中虚，非灭群化，以永灭依，为所归依生胜解者，是人则堕归无归执。无想天中诸舜若多，成其伴侣。迷佛菩提，亡失知见。

“He may speculate that there is an emptiness within the perfect brightness, and based on that he denies the myriad transformations, taking their eternal cessation as his refuge. If he interprets this as a supreme state, he will fall into the error of taking what is not a refuge to be a refuge. Those abiding in the shunyata of the Heaven of [Neither Thought nor] Non-Thought will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第六圆虚无心，成空亡果。违远圆通，背涅槃城，生断灭种。

“This is the sixth state, in which he realizes a state of voidness based on the idea of emptiness within the perfect brightness. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds of annihilationism.

11.5.7 趣长劳果

又善男子穷诸行空，已灭生灭，而于寂灭精妙未圆。

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

若于圆常，固身常住。同于精圆，长不倾逝，生胜解者，是人则堕贪非贪执。诸阿斯陀求长命者，成其伴侣。迷佛菩提，亡失知见。

“In the state of what seems to be perfect permanence, he may bolster his body, hoping to live for a long time in that subtle and perfect condition without dying. If he interprets this as a supreme state, he will fall into the error of being greedy for something unattainable. Asita and those who seek long life will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第七执著命元，立固妄因，趣长劳果。违远圆通，背涅槃城，生妄延种。

“This is the seventh state, in which he sets up the false cause of bolstering and aspires to permanent worldly existence, based on his attachment to the life-source. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for false thoughts of lengthening life.

11.5.8 立炽尘果

又善男子穷诸行空，已灭生灭，而于寂灭精妙未圆。

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

观命互通，却留尘劳，恐其销尽。便于此际坐莲华宫，广化七珍，多增宝媛。恣纵其心生胜解者，是人则堕真无真执。吒枳迦罗成其伴侣。迷佛菩提，亡失知见。

“As he contemplates the interconnection of all lives, he wants to hang on to worldly enjoyments and is afraid they will come to an end. Caught up in this thought, he will, by the power of transformation, seat himself in a lotus flower palace, conjure up an abundance of the seven precious things, increase his retinue of beautiful women, and indulge his mind. If he interprets this as a supreme state, he will fall into the error of taking what is not the truth to be the truth. Vignakara will become his companion. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第八发邪思因，立炽尘果。违远圆通，背涅槃城，生天魔种。

“This is the eighth state, in which he decides to indulge in worldly enjoyments, based on his wrong thinking. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for becoming a demon of the heavens.

11.5.9 成趣寂果

又善男子穷诸行空，已灭生灭，而于寂灭精妙未圆。

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

于命明中分别精粗，疏决真伪，因果相酬，唯求感应，背清净道。所谓见苦断集，证灭修道。居灭已休，更不前进，生胜解者，是人则堕定性声闻。诸无闻僧，增上慢者，成其伴侣。迷佛菩提，亡失知见。

“In his understanding of life, he distinguishes the subtle and the coarse and determines the true and the false. But he only seeks a response in the mutual repayment of cause and effect, and he turns his back on the Way of Purity. In the practice of seeing suffering, eliminating accumulation, realizing cessation, and cultivating the Way, he dwells in cessation and stops there, making no further progress. If he interprets this as a supreme state, he will fall and become a fixed-nature Hearer. Unlearned Sanghans and those of overweening pride will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第九圆精应心，成趣寂果。违远圆通，背涅槃城，生缠空种。

“This is the ninth state, in which he aspires toward the fruition of cessation, based on perfecting the mind that seeks responses. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for becoming enmeshed in emptiness.

11.5.10 成湛明果

又善男子穷诸行空，已灭生灭，而于寂灭精妙未圆。

“Further, the good person has thoroughly seen the formations skandha as empty. He has ended production and destruction, but he has not yet perfected the subtle wonder of ultimate serenity.

若于圆融清净觉明，发研深妙，即立涅 而不前进，生胜解者，是人则堕定性辟支。诸缘独伦不回心者，成其伴侣。迷佛菩提，亡失知见。

“In that perfectly fused, pure, bright enlightenment, as he investigates the profound wonder, he may take it to be Nirvana and fail to make further progress. If he interprets this as a supreme state, he will fall and become a fixed-nature Pratyeka. Those Enlightened by Conditions and Solitarily Enlightened Ones who do not turn their minds to the Great Vehicle will become his companions. Confused about the Bodhi of the Buddhas, he will lose his knowledge and understanding.

是名第十圆觉 心，成湛明果。违远圆通，背涅 城，生觉圆明不化圆种。

“This is the tenth state, in which he realizes a profound brightness based on fusing the mind with perfect enlightenment. He strays far from perfect penetration and turns his back on the City of Nirvana, thus sowing the seeds for being unable to surpass his attachment to the brightness of perfect enlightenment.

阿难。如是十种禅那，中涂成狂，因依迷惑，于未足中生满足证皆是识阴用心交互，故生斯位。

“Ananda, these ten states of dhyana are due to crazy explanations on the path of cultivation. Relying on them, the cultivator becomes confused and claims to have attained complete realization before actually having done so. All these states are the result of interactions between the consciousness skandha and his mental efforts.

众生顽迷，不自忖量。逢此现前，各以所爱先习迷心，而自休息。将为毕竟所归宁地。自言满足无上菩提。大妄语成，外道邪魔所感业终，堕无间狱。声闻缘觉，不成增进。

“Dull and confused living beings do not evaluate themselves. Encountering such situations, their minds are confused by their individual likings and past habits, so they stop to rest in what they take to be the ultimate refuge. They claim to have perfected unsurpassed Bodhi, thus uttering a great lie. After their karmic retribution as externalists and deviant demons comes to an end, they will fall into the Relentless Hells. The Hearers and Those Enlightened by Conditions cannot make further progress.

汝等存心秉如来道。将此法门，于我灭后，传示末世。普令众生，觉了斯义。无令见魔自作沈孽保绥哀救，销息邪缘。令其身心入佛知见。从始成就，不遭歧路。

All of you should cherish the resolve to sustain the Way of the Tathagata. After my Nirvana, transmit this Dharma-door to those in the Dharma-ending Age, universally causing living beings to awaken to its meaning. Do not let the demons of views cause them to create their own grave offenses and fall. Protect, comfort, and compassionately rescue them and dispel evil conditions. Enable them to enter the Buddhas' knowledge and understanding with body and mind so that from the beginning to the final accomplishment they never go astray.

11.6 法门总结 (Conclusion)

如是法门，先过去世恒沙劫中，微尘如来，乘此心开，得无上道。

“It is by relying on this Dharma-door that the Tathagatas of the past, as many as fine motes of dust in eons as many as the Ganges' sands, have enlightened their minds and attained the Unsurpassed Way.

识阴若尽，则汝现前诸根互用。从互用中，能入菩萨金刚干慧。圆明精心，于中发化。

“When the consciousness skandha ends, your present sense faculties will function interchangeably. Within that interchangeable functioning, you will be able to enter the Bodhisattvas' Vajra Dry Wisdom. In your perfect, bright, pure mind, there will be a transformation.

如净琉璃，内含宝月。如是乃超十信、十住、十行、十回向、四加行心，菩萨所行金刚十地，等觉圆明，

“It will be like pure Vaidurya that contains a precious moon, and in that way you will transcend the Ten Faiths, the Ten Dwellings, the Ten Practices, the Ten Transferences, the Four Additional Practices, the Vajra-like Ten Grounds of a Bodhisattva's practice, and the perfect brightness of Equal Enlightenment.

入于如来妙庄严海。圆满菩提，归无所得。

“You will enter the Tathagata’s sea of wondrous adornments, perfect the cultivation of Bodhi, and return to the state of non-attainment.

此是过去先佛世尊，奢摩他中，毗婆舍那，觉明分析微细魔事。

“These are subtle demonic states that all Buddhas, World Honored Ones, of the past, discerned with their enlightened clarity while in the state of shamatha and vipashyana.

魔境现前，汝能识，心垢洗除，不落邪见。

“If you can recognize a demonic state when it appears and wash away the filth in your mind, you will not develop wrong views.

阴魔消灭。天魔摧碎。大力鬼神，褫魄逃逝。魑魅魍魉，无复出生。

“The demons of the skandhas will melt away, and the demons from the heavens will be destroyed. The mighty ghosts and spirits will lose their wits and flee. And the li, mei, and wang liang will not dare to show themselves again.

直至菩提，无诸少乏。下劣增进，于大涅槃心不迷闷。

“You will directly arrive at Bodhi without the slightest weariness, progressing from lower positions to Great Nirvana without becoming confused or discouraged.

若诸末世愚钝众生，未识禅那，不知说法，乐修三昧，汝恐同邪，一心劝令持我佛顶陀罗尼咒。若未能诵，写于禅堂，或带身上，一切诸魔，所不能动。

“If there are beings in the Dharma-ending Age who delight in cultivating samadhi, but who are stupid and dull, who fail to recognize the importance of dhyana, or who have not heard the Dharma spoken, you should be concerned lest they get caught up in deviant ways. You should single-mindedly exhort them to uphold the Dharani Mantra of the Buddha’s Summit. If they cannot recite it from memory, they should have it written out and place it in the meditation hall or wear it on their person. Then none of the demons will be able to disturb them.

汝当恭敬十方如来，究竟修进最后垂范。”

“You should revere this final paradigm of ultimate cultivation and progress of the Tathagatas of the ten directions.”

11.7 五妄想 (Five false thinkings)

阿难即从座起。闻佛示诲，顶礼钦奉，忆持无失。于大众中重复白佛：“如佛所言五阴相中，五种虚妄为本想心。我等平常，未蒙如来微细开示。

Ananda then arose from his seat. Having heard the Buddha’s instruction, he bowed and respectfully upheld it, remembering every word and forgetting none. Then once more in the great assembly he spoke to the Buddha, “The Buddha has told us that in the manifestation of the five skandhas, there are five kinds of falseness that come from our own thinking minds. We have never before been blessed with such subtle and wonderful instructions as the Tathagata has now given.

又此五阴，为并销除，为次第尽。如是五重，诣何为界。

“Further, are these five skandhas destroyed all at the same time, or are they extinguished in sequence? What are the boundaries of these five layers?

惟愿如来发宣大慈。为此大众清净心目。以为末世一切众生，作将来眼。”

“We only hope the Tathagata, out of great compassion, will explain this in order to purify the eyes and illuminate the minds of those in the great assembly, and in order to serve as eyes for living beings of the future.”

佛告阿难：“精真妙明本觉圆净，非留死生及诸尘垢。乃至虚空，皆因妄想之所生起。

The Buddha told Ananda, “The essential, true, wonderful brightness and perfect purity of basic enlightenment does not admit birth and death, nor any mundane defilements, nor even empty space itself. All these are brought forth because of false thinking.

斯元本觉妙明真精，妄以发生诸器世间。如演若多，迷头认影。

“The source of basic enlightenment, which is wonderfully bright, true, and pure, falsely gives rise to the material world, just as Yajnadatta became confused about his head when he saw his own reflection.

妄元无因。于妄想中立因缘性。迷因缘者，称为自然。彼虚空性，犹实幻生。因缘自然，皆是众生妄心计度。

“The falseness basically has no cause, but in your false thinking, you set up causes and conditions. But those who are confused about the principle of causes and conditions call it spontaneity. Even empty space is an illusory creation; how much the more so are causes and conditions and spontaneity, which are mere speculations made by the false minds of living beings.

阿难。知妄所起，说妄因缘。若妄元无，说妄因缘元无所有。何况不知，推自然者。

“Ananda, if you perceive the arising of falseness, you can speak of the causes and conditions of that falseness. But if the falseness has no source, you will have to say that the causes and conditions of that falseness basically have no source. How much the more is this the case for those who fail to understand this and advocate spontaneity.

是故如来与汝发明，五阴本因，同是妄想。

“Therefore, the Tathagata has explained to you that the fundamental cause of all five skandhas is false thinking.

11.7.1 坚固妄想 (Solidity)

汝体先因父母想生。汝心非想，则不能来想中传命。

“Your body’s initial cause was a thought on the part of your parents. But if you had not entertained any thought in your own mind, you would not have been born. Life is perpetuated by means of thought.

如我先言心想醋味，口中涎生。心想登高，足心酸起。悬崖不有。醋物未来。汝体必非虚妄通伦。口水如何因谈醋出。

“As I have said before, when you call to mind the taste of vinegar, your mouth waters. When you think of walking along a precipice, the soles of your feet tingle. Since the precipice doesn’t exist and there isn’t any vinegar, how could your mouth water at the mere mention of vinegar, if it were not the case that your body originated from falseness?

是故当知，汝现色身，名为坚固第一妄想。

“Therefore, you should know that your present physical body is brought about by the first kind of false thinking, which is characterized by solidity.

11.7.2 虚明妄想 (Illusory)

即此所说临高想心，能令汝形真受酸涩。

“As described earlier, merely thinking about a high place can cause your body to tingle and ache.

由因受生，能动色体。汝今现前顺益违损，二现驱驰，名为虚明第二妄想。

“Due to that cause, feelings arise and affect your body, so that at present you pursue pleasant feelings and are repelled by unpleasant feelings. These two kinds of feelings that compel you are brought about by the second kind of false thinking, which is characterized by illusory clarity.

11.7.3 融通妄想 (Interconnectedness)

由汝念虑，使汝色身。身非念伦，汝身何因随念所使。种种取像。心生形取，与念相应。

“Once your thoughts arise, they can control your body. Since your body is not the same as your thoughts, why is it that your body follows your thoughts and engages in every sort of grasping at objects? A thought arises, and the body grasps at things in response to the thought.

寤即想心。寐为诸梦。则汝想念摇动妄情，名为融通第三妄想。

“When you are awake, your mind thinks. When you are asleep, you dream. Thus your thinking is stirred to perceive false situations. This is the third kind of false thinking, which is characterized by interconnectedness.

11.7.4 幽隐妄想 (Subtle and hidden)

化理不住，运运密移。甲长发生，气销容皱。日夜相代，曾无觉悟。

“The metabolic processes never stop; they progress through subtle changes: your nails and hair grow, your energy wanes, and your skin becomes wrinkled. These processes continue day and night, and yet you never wake up to them.

阿难。此若非汝，云何体迁。如必是真，汝何无觉。

“If these things aren’t part of you, Ananda, then why does your body keep changing? And if they are really part of you, then why aren’t you aware of them?

则汝诸行念念不停，名为幽隐第四妄想。

“Your formations skandha continues in thought after thought without cease. It is the fourth kind of false thinking, which is subtle and hidden.

11.7.5 颠倒微细精想 (Upside-down)

又汝精明湛不摇处，名恒常者。于身不出见闻觉知。若实精真，不容习妄。

“Finally, if your pure, bright, clear, and unmoving state is permanent, then there should be no seeing, hearing, awareness, or knowing in your body. If it is genuinely pure and true, it should not contain habits or falseness.

何因汝等，曾于昔年睹一奇物。经历年岁，忆妄俱无，于后忽然覆睹前异，记忆宛然，曾不遗失。则此精了湛不摇中，念念受熏，有何筹算。

“How does it happen, then, that having seen some unusual thing in the past, you eventually forget it over time, until neither memory nor forgetfulness of it remain; but then later, upon suddenly seeing that unusual thing again, you remember it clearly from before without forgetting a single detail? How can you keep track of the permeation that goes on in thought after thought in this pure, clear, and unmoving consciousness?

阿难当知。此湛非真。如急流水，望如恬静，流急不见，非是无流。若非想元，宁受妄习。

“Ananda, you should know that this state of clarity is not real. It is like rapidly flowing water that appears to be still on the surface. Due to its speed you cannot perceive the flow, but that does not mean it is not flowing. If this were not the source of thinking, then how could one be subject to false habits?

非汝六根互用开合，此之妄想无时得灭。

“If you do not open and unite your six sense faculties so that they function interchangeably, this false thinking will never cease.

故汝现在见闻觉知中串习几，则湛了内罔象虚无，第五颠倒微细精想。

“That’s why your seeing, hearing, awareness, and knowing are presently strung together by subtle habits, so that within the profound clarity, existence and nonexistence are both unreal. This is the fifth kind of upside-down, minutely subtle thinking.

阿难。是五受阴，五妄想成。

“Ananda, these five skandhas of reception develop with five kinds of false thinking.

11.7.6 五阴边际 (Border of five skandas)

汝今欲知因界浅深。唯色与空，是色边际。唯触及离，是受边际。唯记与忘，是想边际。唯灭与生，是行边际。湛入合湛，归识边际。

“You also wanted to know the depth and scope of each realm. Form and emptiness are the boundaries of form. Contact and separation are the boundaries of feeling. Remembering and forgetting are the boundaries of thinking. Destruction and production are the boundaries of formations. Deep purity entering to unite with deep purity belongs to the boundaries of consciousness.

此五阴元，重叠生起。生因识有，灭从色除。

“At their source, these five skandhas arise in layers. Their arising is due to consciousness, while their cessation begins with the elimination of form.

理则顿悟，乘悟并销。事非顿除，因次第尽。

“You may have a sudden awakening to the principle, at which point they all simultaneously vanish. But in terms of the specifics, they are eliminated not all at once, but in sequence.

我已示汝劫波巾结，何所不明，再此诘问。

“I have already shown you the knots tied in the Karpasa cloth. What is it that you do not understand, that causes you to ask about it again?

汝应将此妄想根元，心得开通，传示将来末法之中诸修行者。令识虚妄。深厌自生，知有涅槃，不恋三界。

“You should gain a thorough understanding of the origin of this false thinking and then transmit your understanding to cultivators in the future Dharma-ending Age. Let them recognize this falseness and naturally give rise to deep disdain for it. Let them know of Nirvana so that they will not linger in the Triple Realm.

11.8 传经功德 (Blessings for propagating this sutra)

阿难。若复有人，遍满十方所有虚空，盈满七宝。持以奉上微尘诸佛，承事供养，心无虚度。于意云何。是人以此施佛因缘，得福多不。”

“Ananda, suppose someone were to fill up all the space in the ten directions with the seven precious things and then present them as an offering to Buddhas as numerous as motes of dust, with his mind set on serving and making offerings to them in thought after thought. Do you think this person would reap many blessings from making such an offering to the Buddhas?”

阿难答言：“虚空无尽，珍宝无边。昔有众生施佛七钱，舍身犹获转轮王位。况复现前虚空既穷，佛土充遍，皆施珍宝。穷劫思议，尚不能及。是福云何更有边际。”

Ananda answered, “Since space is limitless, the precious things would be boundless. In the past, someone gave the Buddha seven coins and consequently was reborn as a Wheel-turning King in his next life. As to this person who now fills up all of space and all the Buddhalands with an offering of precious things that could not be reckoned through endless eons, how could there be a limit to his blessings?”

佛告阿难：“诸佛如来，语无虚妄。若复有人，身具四重十波罗夷，瞬息即经此方他方阿鼻地狱，乃至穷尽十方无间，靡不经历。

The Buddha told Ananda, “All Buddhas, Tathagatas, speak words which are not false. There might be another person who had personally committed the four major offenses and the ten parajikas so that, in an instant he would have to pass through the Avichi Hells in this world and other worlds, until he had passed through all the Relentless Hells in the ten directions without exception.

能以一念将此法门，于末劫中开示未学。是人罪障，应念销灭。变其所受地狱苦因，成安乐国。

“And yet if he could explain this Dharma-door for just the space of a thought to those in the Dharma-ending Age who have not yet studied it, his obstacles from offenses would be eradicated in response to that thought, and all the hells where he was to undergo suffering would become lands of peace and bliss.

得福超越前之施人，百倍千倍千万亿倍，如是乃至算数譬喻所不能及。

“The blessings he would obtain would surpass those of the person previously mentioned by hundreds of thousands of millions of billions of times, indeed by so many times that no calculations or analogies could express it.

阿难。若有众生，能诵此经，能持此咒，如我广说，穷劫不尽。依我教言，如教行道，直成菩提，无复魔业。”

“Ananda, if living beings are able to recite this Sutra and uphold this mantra, I could not describe in endless eons how great the benefits will be. Rely on the teaching I have spoken. Cultivate in accord with it, and you will directly realize Bodhi without encountering demonic karma.”

佛说此经已。比丘、比丘尼、优婆塞、优婆夷。一切世间天人阿修罗，及诸他方菩萨二乘，圣仙童子，并初发心大力鬼神，皆大欢喜，作礼而去。

When the Buddha finished speaking this Sutra, the Bhikshus, Bhikshunis, Upasakas, Upasikas, and all the gods, humans, and asuras in this world, as well as all the Bodhisattvas, those of the Two Vehicles,

sages, immortals, and pure youths in other directions, and the mighty ghosts and spirits of initial resolve all felt elated, made obeisance, and withdrew.